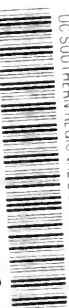


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348 **Russia**, or a Complete Historical Account of all the nations which compose that Empire. Vols 1 and 2, 8vo, half calf, \$1.00. 1780.

By WILLIAM TOOKE, printer, traveller, clergyman and well-known known writer. These two interesting volumes relate to the Siberians in general, the Finnish Nations, including the Laplanders and the Tartar Nations.



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R U S S I A:

Ó R,

A C O M P L E A T

HISTORICAL ACCOUNT

O F

A L L T H E N A T I O N S

WHICH COMPOSE THAT EMPIRE.

*By John H. ...*

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T H E F I R S T V O L U M E.

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L O N D O N,

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MDCCLXXX.



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O F  
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# INTRODUCTION.

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## SECTION I.

*Of the SIBERIANS in general.*

**I**T will perhaps be thought no improper introduction to this work to give a general account of Siberia and of the Mongouls, hitherto so little known in Europe, and so inaccurately described: especially as all the relations in our language are not only exceedingly vague and confused, but so erroneous in many essential particulars as to be of but doubtful authority in all.

VOL. I.

b

A com-

A complete account of these people is scarcely ever to be expected. We have no account of any kingdom in Europe deserving of that title. But, as only such facts will be here exhibited as may be depended on, and no conjectures advanced but such as the reader is left at liberty either to admit or reject, the relations of future travellers must rather consist of additional facts and more probable conjectures, than detections of falshood or refutations of an ideal hypothesis.

Siberia, in the signification now adopted, comprehends the whole tract of land under the dominion of the Russians, from the Ouralian mountains



mountains to the Peninsular sea and the Eastern ocean, on one side; and on the other from the Frozen sea to the frontiers of the Mandshours, Mongouls, Kalmucs, and Kirguisian Kofacs.

Were the boundaries of Europe and Asia in the North to be ascertained by rivers, the Don, the Volga, the Kama, the Kolva, and the Petfchora, would obviously form the lines. No more than two voloks\* are to be met with between the Don and the Volga. One is at Zaritzin, where Peter the Great had

\* A volok in the Russian language signifies a small tract of land between any two rivers that run nearly in the same direction.

a design of making a canal of communication between the two rivers. The other volok is beyond Tscherdin, between the Kolva and the Petschora. By this division the whole chain of Ouralian mountains and all Siberia would be in Asia.

Siberia is called by the Russians Siber, and formerly meant no more than the inferior regions about the Ob, which, under the reign of Ivan Vassillievitch, became tributary to the Russian empire. This name Sibir was entirely unknown to the Tartars about the Irtysh; and the ancient residence of Kutschum Kan (called commonly by the Russians Siber) was styled by them Isker.

In

In process of time this appellation obtained a more extensive signification, by comprehending under it those lands which Kutschum Kan possessed about the Irtysh, the Tobol, and the Tura. As the Russians made greater progress, this name was given likewise to a larger tract of country; and, at length, to all the conquests of the Russians as far as the Eastern ocean. About the year 1563, Siberia was first added to the title of the Russian tzars.

Both the derivation and signification of the word are entirely unknown. It cannot come from the Russian word Sever [the north] as

## X INTRODUCTION.

some authors have imagined, Sibir and Sever being very different words; but what still more refutes the notion is, that Siberia lies not to the North, but to the East of Russia.

The name most probably was found in use amongst the Permians and Syrans; the latter of whom carried on their commerce about the inferior regions of the Ob, a long time before the country was subdued by the Russians; from whom perhaps it found its way to them. Several of the names of places about the Ob and Solva, which are evidently from the Syranian language, seem to corroborate this conjecture,

For

For instance, this people were the first who gave the name Ob to that river, before called Umar; and the regions about its mouths they styled Obdor, which signifies in their language *the mouth of the Ob*.

Siberia, since it became a Russian province, is tolerably well peopled by the Russians, who have founded therein towns, fortresses, and villages, of various proportions. It nevertheless presents but a void and desert view; since, by its extent, it is capable of supporting several millions more than it at present contains. The climate is cold, but the air pure and wholesome; and its inhabitants in all probability

bability would live to an extreme old age if they were not so much addicted to an immoderate use of intoxicating liquors.

This country produces rye, oats, and barley, almost to the 60th degree of northern latitude. In former times a pood† of rye was sold there for two or three copeeks, and even at present it fetches no more than 6 or 8 copeeks‡. But this is to be understood of fertile years.

The provinces most fruitful in grain are those of Tobolsk, Tomsk, and Yeniseisk, the country about the

† A pood is 36 pounds English

‡ Thrice or four pence.

upper parts of the Lena, and the southern and south-eastern side of the Baikal sea, as far as Nertschinsk.

Cabbages, radishes, turnips, and cucumbers, thrive here tolerably well; but scarcely any other greens. All experiments to bring fruit-trees to bear have hitherto been in vain: but there is reason to believe that industry and patience may at length overcome the rudeness of the climate. Cedar-nuts are here in great plenty about Tumen and in the district of Catharinenburg in the neighbourhood of the river Iffet, and so are wild cherries. A sort of small almond grows in the parts about the  
Irtisch

Irtisch in the neighbourhood of the Kalmucs; and in the government of Irkutz are little apples, hardly bigger than pease, though resembling our common ones in substance and taste. Currants and strawberries of several sorts grow here in as great perfection as they do in our gardens. Herbs, as well officinal as common, together with various edible roots, are found every where. But a remarkable circumstance is, that there are no bees in all Siberia.

Siberia is abundantly provided with iron, copper, and other minerals. The silver mines of Argun have been a long while famous; and in our times the much richer  
one



one of Kalivan, on the frontiers of the Kalmucs, has been discovered \*.

The Mamut's bones are a production of nature peculiar to Siberia †.

The

\* In Barnaul, the most important silver-mine, upwards of 400 pood of fine silver, and from 11 to 15 pood of gold, is smelted annually. In the year 1763, all the Siberian mines together yielded 330 pood of silver, (or 13,200 Russian pounds) and 990 lb. of gold. *Laxmann's Sibirische Briefe*, p. 86.

† Notwithstanding Kalm, in his travels to North America, speaks of the incredibly large horns of some animal, which he calls the *Moofe-deer*, found sometimes in North America, and, he adds, likewise in Ireland; this in Siberia is a natural production. The race of this animal he supposed was extinct. According to his opinion, it was a kind of elk, only much larger than the common. Now

The forests are well stocked with a variety of animals, some of which are not to be found in other countries. These supply the inhabitants with food and cloaths; and at the same time furnish them with commodities for an advantageous trade. Siberia may be considered as the native country of black foxes, fables, and

Mamut, or as the Russians formerly pronounced it, Memot, seems to Mr. Kalm to have been derived from Behemoth, which the Arabians thought to be the largest animal in the world. This people, coming into Tartary, finding there these relics of the Siberian animal, and observing that they were discovered about rivers and in fens, thought they could have belonged to no other animal than the famous Behemoth, and thus the word was thenceforth received as a proper name. He  
strengthens

and ermines, the skins of which are here superior to those of any part of the world. The valuable beaver-skins, only known since the expedition to Kamtschatka and the Eastern ocean, are purchased by the Chinese at 40 and 50 rubles the skin. Horses and cattle are in great plenty, and sold at a low price.

Strengthens this conjecture by asserting that Mamut is not a Siberian word ; for, according to Strahlenberg, the Ostiacks of the Ob call these bones *khofur*, and the Tartars *khir*. A new argument in favour of this opinion is, that many other Arabic words are met with in Siberia ; namely, *basar*, *arak*, *tarif*, *kaftan*, *bolvan*, *guba*, *tulpa*, &c. The word Behemoth might therefore probably come the same way into Tartary and Siberia, by which so many others were introduced, that is to say, by the religion of Mohammed.

Most of the rivers abound in all sorts of large and small fish. We may therefore venture to affirm that Siberia is as plentifully provided with bread, flesh, and fish, as any country in the world.

Of the Siberian rivers there are three which both for length and breadth have few equals, the Ob, the Yenisei, and the Lena. Into each of these is received another, not much inferior to itself. The Irtisch falls into the Ob, the Angara into the Yenisei, and the Aldan into the Lena. Almost all the rivers of Siberia disembogue into the Frozen ocean. Not one of all whose source is in Siberia runs down to the countries

tries of the Mongouls, Bucharians, Kalmucs, and Tartars ; but, on the contrary, many of them which rise in Mongalia, and the country of the Kalmucs, flow northward through Siberia. They are so commodious for navigation, that a vessel might go through Petersburg to Selinginsk, were it not for only two voloks; one between the river Tschufsovaia and the Tagil, and the other between the Ket and the Yenisei; the latter of about 90 versts, and the former not so wide. It is worth remarking, that all the rivers which fall into the Frozen ocean, notwithstanding they are uncommonly abundant in fish, are entirely destitute of crabs.

The

The old inhabitants of this country are still mostly idolaters. They consist of many nations, entirely differing from each other in their manner of living, religion, language, and countenances. But in this they agree, that none of them follow agriculture, which is carried on by some Tartars, and such as are converted to Christianity.

A few of them breed cattle ; and others follow hunting, which would have been profitable enough, had it been subjected at first to better regulations, and had the Russian *promuischlenniki* \* been more sparing in their depredations.

\* The word *promuischlennie*, or *promuischlenniki*, must be explained. On the discovery

The primitive natives of Siberia may be divided into two kinds, viz. those whose race exists to this day,

covery and reduction of Siberia, great reports were made of its very valuable furs. This allured vast numbers of loose people to form themselves into bands, and run from Russia to Siberia, partly on account of its advantageous commerce, and partly for the sake of the chase. These adventurers were called *promujschlenniki*, and became of great service to the crown in making farther discoveries, and extending its conquests. But, endeavouring to enrich themselves in too short a time, they did the country irreparable damage, by stripping whole regions of their best and most valuable animals, beginning in the north and driving them southward into the Chinese dominions. They enjoyed the protection of the crown, for which they gave the tithe of what they caught. *Muller's Sammlung Russischer geschichte*, vi. p. 491.

and those that have died away and become extinct.

Among the ancient inhabitants of Siberia which exist no more, we reckon the Kara-Kitans and the Kirguises. Of those that still flourish the most remarkable are the Burattians, the Teleutans, the Jakutans, the Tungusians, the Samoiedes, the Voguls, Ostiaks and Tartars, Mongouls and Kalmucs.

We shall begin with the Kara-Kitans ; who, though they did not actually dwell, as a nation, in Siberia, yet had a very intimate connexion and much intercourse with the people of Siberia ; and then  
proceed



proceed to the Burattians, Kalmucs,  
and some other nations ; following  
the order in which the countries  
they inhabit are situated.

## SECTION II.

*Of the KARA-KITANS.*

THERE is a strange tradition handed down among the Siberian Tartars, which affirms “the Kitaians (whom the Europeans call “*Chinefe*) to have resided in former “times about the superior regions “of the Irtisch, and that they retired from thence through fear of “the mis-shapen founts which appeared to them to be horns.” Nevertheless it is certain that these Kitaians are not the *Chinefe*, but the inhabitants of the country of Kara-Kitai, a people sufficiently known

known in the Oriental History. Several writers, both ancient and modern, make mention of them; but so obscurely, that it is difficult from them to ascertain the true frontiers of their country. This obscurity has caused some writers to place this Kara-Katai wrong, and others to doubt whether such a country did in reality ever exist. Abulgasi, the Tartarian historian, takes them to be the black Indians, founding his opinion on the appellation Kara-Kitai, i. e. *Black Kitai*. The French translator of Abulgasi thinks himself nearer the truth by making Kara-Kitai the kingdom of Ava. But they seem both in the wrong; and perhaps the following

facts may lead to a juster idea of this people, and the situation of their country.

A barbarous nation called Kitan, the antient inhabitants of the country Leao-tong, in the tenth century made themselves masters of all the regions between Kaschkar and Korea, and many of the northern provinces of China. Here they founded the dynasty of Leao. The descendants of this family held the government till the year 1114, when the Nutschen, another nation of barbarians, residing beyond Korea, broke out in rebellion, subdued these Kitans, and founded a new dynasty, called Kin.

Jelutafch,

Jelutafch, the prince of the family of Leao, driven away by the Kin, fled westwards, traversed several countries, and subdued them as far as the Caspian sea ; whereupon his followers proclaimed him king. In the year 1124 he took up his residence to the west of Kaschkar, in a place called in the Chinese annals Ufe-Uaoltu\*, and here founded a new empire of the Kitans, which, to distinguish them from the eastern Kitans who remained in Leao-tong, under the yoke of the Kins, were called the western and *black* Kitans. The last khan of these western Ki-

\* Uaoltu has the same signification with the Mongolian word *ortu* [the hord], and implies a main camp.

tans was Gaur-khan, or Gur-khan\*, so highly renowned in the history of the Tartars, who received the Naimanian prince Kutschluk, that had been driven from his dominions by Tschingis-khan, and gave him his daughter in marriage. This prince repaid his favours with ingratitude, and deprived him of the throne.

All these countries which were subdued by the western Kitans, from Turfan to Kaschkar, as far as

\* In the Arabic and Persian languages, Gaur-khan signifies *an unfaithful prince*. Hence the Caffars or Hottentots took their name; as also did the Gours or ancient Persians.

the

the rivers Ob, Irtish, Gihon \*, and Sihon †, were called *Kara-Kitai*. Kitai, from their conquerors ; and Kara, not on account of the inhabitants being of a black colour, but because they were obliged to pay a tribute to their conquerors ; also to distinguish it from the antient Kitai, namely, the northern provinces of China, over which the Kitans had formerly reigned ‡.

From

\* Arab. Dfajhun ; the ancient Oxus. In the Tartarian, Amoudarja.

† Jaxartes. Tartarian, Sirt. The source of this river is under 40 degrees 10 minutes latitude, and 36 degrees 30 minutes longitude, westwards from Pekin.

‡ The names of colours very frequently bear a metaphorical signification among the Asiatic

From all these inquiries it appears that this people are those Ki-

Asiatic nations. The Russians in Siberia call the Telengutes, *white Kalmucs*, and the Eluts or Uirats the *black Kalmucs*. So Russia was formerly divided into *Black*, *White*, and *Red* Russia. The Russian tzar was styled *Bieloi tzar*, the *White tzar*. The Chinese monarch Altan-khan, of the family of Kin, is so called according to Abulgasi, from the Mongolian and Tartarian word *altan* or *altyn*, which signifies *gold*, as *kin* in the Chinese language denotes the same metal. The hord of the great Batu, about the Volga, is called the *Golden hord*. The Kalmucs call the first month in the year *Tzagan fara*, the *white*, which means the *joyful* month. Every one knows the names of the *White*, *Black*, and *Red* seas. The reasons of these denominations are different, and therefore the names of the colours may be taken in different significations. D'Herbelot, article Genghiz-khan, gives another derivation of the name Kara-Kitai, because the country is full of thick woods. But this does not appear to be well founded.

tans,



tans, who, according to the traditions of the Tartars of Tobolsk, formerly settled in the superior regions of the rivers Irtysh and Ob. That is to say, these Chinese were the Kara-Kitans, or the Kitans residing at first in Leao-tong, but afterwards driven out by the Kins.

The name *Kitai*\*, which the Russians, Tartars and Turks give to *China*, arose from these Kitans who reigned over a large part of the northern China; and it was not before the tenth century that this

\* Called *Catbay* by Milton and several other of our English writers.—Katay is the name of a part of Tartary in Rubruquis, who travelled over these parts in the middle of the thirteenth century.

denomi-

denomination of China was known. In the beginning of the thirteenth century Tschingis-khan subdued the Kara-Kitans, and added their lands to his territory. The name of Kara-Kitai fell by degrees from that time into disuse, except by a few historians and Travellers, who retained it through ignorance \*.

\* Garber relates that there exist at this day, in the western regions of the Caspian sea, Chaitaki and Kara-Chaitaki; but it is not known whether or not they be the descendants of our Kara-Kitans, and were transplanted there perhaps by some accident.

SECTION III.

*Of the MONGOULS.*

IT seems not to be doubted that the antient Mongouls, who first became known by the conquests of Tfchingis-khan, were the real progenitors of the present.

Tfchingis-khan was at first no more than a petty soveraign. His father had been before him only the head of a Mongolian hord\*, and was forced to pay tribute to the Kins.

\* Histoire de Gentchifcan du Pere Gaubil,  
p. 1.

On the death of his father he found himself in a very precarious situation ; and was at length obliged, as it seems, by a rebellion of the greatest part of his subjects against him, to fly his country, and live on the bounty of Togrul, the chief over the Karaitian hords\*.

He began his conquests at forty years of age ; and having subdued

\* Abulgasi, p. 162, & seqq. p. 167. Gaubil, p. 10. coll. cum Marco Paoli, lib. I. cap. 52, p. 44. Abulgasi, p. 117, calls him *Tairel*; and Gaubil, *Toli*. In the Chinese annals he is called *Unx-khan*, because the emperor of China gave him the title of *Uang* [Regulus], on account of some important service he had done him.

all the Turkish Tartarian nations, he attacked his former sovereign Altan-khan, vanquished him, and obtained from day to day new victories; till, at length, he became master of the greatest part of Asia, from the Eastern ocean to the western coast of the Caspian sea.

The Mongouls are not so well known in Europe and the western parts of Asia under that name as that of *Tartars*. And this although Tschingis-khan was a *Mongoul* and not a Tartar; and although it was by the Mongouls he made all his conquests; this change of names appears to be as old as the monarchy of the Mongouls, though  
it

it is a thing they hate much, and cannot endure to be called Tartars\*.

Perhaps this denomination arose from the Chinese, who call all neighbouring nations, living without their great wall, Tata. Add to this, that the Mongouls in the history of their family reigning in China, in the Chinese annals, go always under the name of Ta-dfi†. There might also possibly be more Tartars, properly so called, than Mongouls in the army of Tschingis-khan. It is asserted that Ogotai, the successor of Tschingis, had an army of more

\* Rubruquis, c. xviii. p. 14. 35.

† Gaubil, Hist. de Mongoux, p. 2. 20. 23.

than a million and an half\*. Not more than the tenth part of this immense army could be Mongouls.

The territory of the old Mongouls must have been nearly the same as that occupied at present by their descendants, and especially those called the Kalkas Mongouls. Rubruquis tells us†, that the genuine native country of the Mongouls, and the main camp of Tschingiskhan, was called *Mancherule*; or, as he has it in another place‡, *Onam*

\* Gaubil, p. 90.

† Rubruquis, cap. xix. p. 57.

‡ C. xxxi. p. 65.

*Cberule*. Nobody has hitherto been able to understand this word. Yet it is nothing more than a mutilated compound of the names of the two rivers *Onon* and *Kurulun*\*. The Chinese history plainly and directly asserts that the countries about these rivers were the true seats of the Mongouls. Tschingis-khan himself was born in a place contiguous to the *Onon*. The first wars he waged were against the neighbouring princes reigning about the rivers *Onon*, *Tolat*†, and *Kurulun*.

\* Which Gaubil calls *Kerlon*.

† Gaubil calls it *Tula*.



The town Holim\* must have likewise been in these regions, on the other side of the Orchon.

We have now therefore in some measure settled the frontiers of the old Mongouls to the west, north, and east; but we cannot determine so exactly how far they extended to the south. That they occupied a part of the desert Gobi is evidently apparent from the Chinese history of the reigning family of the Mon-

\* Which D'Anville calls Kara-Kuran, and other writers Kara-Karom; and which he places in the midst of the immense sandy desert Gobi [in Chinese *Schamo*] about 44° N. Lat.

## xl INTRODUCTION.

gouls, where this sandy defart is exprefsly called *their native country*. Tſchingis-khan, refuſing to pay tribute to the family of the Kins, immediately retired northward and encamped along the river Kerlon.

Whether the Mongouls inhabited the countries neareſt the Chineſe wall, is a different queſtion.

It is certain that Tſchingis-khan attacked his ſovereign in his own country in the beginning of his rebellion. He ſcaled the wall, and conquered the towns ſituated near the wall called Tai-tong, in the province of Schanſi, and Suen-hoa in

Petcheli\*. This he could not have performed had he not before been master of the regions lying between the desert and the wall. However, this is no proof that the Mongouls had dwelt hitherto in the regions contiguous to the wall of China. It seems more probable, that Tschingis had subdued those countries. This opinion is supported by his similar expeditions on other sides: for he dispatched several parties at one and the same time to attack China on different sides, and in those regions which the Mongouls certainly never inhabited. This, at least, cannot be called in

\* Gaubil, Hist. des Mongoux, p. 15, 16. & seqq.

doubt, that the Mongouls, before they attacked China, had already subdued all the different branches of Tartars, and he could therefore meet with no impediment on their part to his expedition against China,

## SECTION IV.

*Of the* BURATS.

THE BURATS are descendants of the antient Mongouls, and consequently brethren of the modern. This is manifest from the vicinity of these two nations and the resemblance of their language. But they class themselves rather among the Kalmucs than the Mongouls\*.

Olott

\* This is by no means however a contradiction. The Mongouls and the Kalmucs were doubtless once one nation. This is evident partly by the similitude of the language of both nations; and partly that at this

Olots and Burats, they say, were two brothers, who had a grievous quarrel about a mare. They fought, and Burat was forced to retire with his followers.

At present this people inhabit the territories about the Baikal sea, and along the rivers Angara and Lena. They extend, in a direction from West to East, from the Udinskoi Ostrog as far as the town Nertschinsk. The Burats that inhabit the Northern regions of the Baikal, con-

tain a tribe of Ujrats [Olots, or Kalmucs] exist in Mongolia, whom the European missionaries place about the Hoang, beyond the country of Orkuz.

trary

trary to the custom of the other tribes of the Mongouls and Kalmucs, construct their wooden huts in a sexangular form, and all of them after one model. They however still retain their old Mongolian huts of felt, which are easily transported from place to place. And hence we may conclude that they are strangers in these parts.

In the midst of the Baikal sea is situated the isle of Olchon. Here, on the summit of a high mountain, is said to be a great trivet, with a large kettle-drum placed upon it. This circumstance has led several to conclude, that Tschingis-khan pushed his conquests as far as this place.

place. Rubruquis \* asserts, that this conqueror was by profession a smith; and Abulgali† gives us this strange relation. “The Mongouls,” says he, “having sunk into oblivion for four hundred years, appeared again at the working of an iron mountain; and this event gave rise to an annual festival, whereon they heat an iron red hot, on which the khan gives the first stroke; and, after him, every chief of the Mongolian tribes.” By comparing these two relations together we are able to find out from whence the tale that Tschingis-khan was a *smith* took its origin. The

\* Cap. xix.

† Part II. chap. v.



circumstance of the festival is true; and the invention of the art of smelting iron in the mountains Ir-gonekon gave occasion to it\*. All the rest is a mere fable.

It is commonly said, that this mountain is situated somewhere in the dominions of the Elutian Kontaischa. But no person has hitherto pretended to mark it out with any precision. It should seem more probable that its situation is in the neighbourhood of the river Argun, where we find silver, copper, and iron: for, notwithstanding the word *Irgon* does not signify *copper* in the

\* Petit de la Croix, Histoire de Gengischan, lib. i. cap. 1. p. 8.

xlvi*ii*      I N T R O D U C T I O N .

modern Mongolian language, yet it denotes that metal in the languages of the Syrans, Permians, Votiacs, and Tsch<sup>er</sup>emisses.

## SECTION V.

*Of the KALMUCS.*

UIRAT is the primitive name of the Kalmucs, and so their progenitors are called by Abulgafi\*. The Tartars of Katschinfk, Krasnoyarsk, Kufnetz, and the Sagaïans, know the modern Kalmucs by no other name. Nay, this appellation is preserved among themselves to this very day, with only a small alteration: for they call themselves Oëlots.

\* Abulgafi, p. 112 & 198.

The Chinese missionaries style them Eluts\*. This is the general name of the nation. Torgo-ut [Torgot], Dfongar [Sengor], and Choschot, are only different branches of the Kalmucs; Russ. *Kalmak* and *Kalmyk*. This name was given them from a kind of caps which these Eluts wore, called in the Tartarian language *Kalpak*. The circumjacent Mohammedan Tartars who use turbans, and differ from them entirely on the score of religion, language, manners, and way of life, and moreover wage an eternal war with them, gave this name to them as an opprobrious appellation.

\* Du Halde, tom. IV. p. 46.

This

This custom, of naming a nation from a certain outward characteristic sign, is not only common to the Tartars, but to many other people of Siberia. The Koraiks, living along the Pentfchinian gulf, call the Ruffians *Milgetong*, i. e. *Firemen*. The same people call the Tschuktsches *Mainetong*, i. e. *Courageous men*, and the Kamtschadales, *Kontschadal*, i. e. *People who live at the utmost extremity or end*. From this name *Kontschadal*, the Ruffians afterwards formed *Kamtschadal* and *Kamtschatka*.

In like manner the Mohammedan Tartars of the Sunian sect called all  
the

the Turkumans, and afterwards all the Persians likewise, *Kifilbasch*, i. e. *Red-heads*. The reason of this denomination was as follows. The Persians assisted the Scheik Sofi (the founder of the reigning family in Persia, which lately became extinct) in his wars. For this service that monarch permitted them to wear for ever caps of red velvet, such as he used to wear himself. The Tartars of Buchani and Chiva call the Mankattes, a people of the same religion with themselves, *Karakalpaks*, i. e. *Black-caps*.

If, with Abulgasi, we divide the whole Turkish nation into two great branches, that of the Tartars, and  
that

that of the Mongouls, the Uirats must be reckoned with the latter. Indeed they resemble their neighbours the Mongouls in countenance, living, manners, customs, and religion; and must have been separated only by political dissensions. The affinity of the three nations, Mongouls, Kalmucs, and Burats, may be seen by the affinity of their languages.

*Mongouls. Burats. Kalmucs.*

*God.* Burchàn. Burchan. Burchan\*.

*One.* Negè.      Negè.      Nege.

*Two.* Chour.      Koir.      Chojur.

*Three.* Gurbà.      Gurban. Gurba.

*Four.* Durba.      Derbyn. Darbo.

\* Likewise *Sajatfibi*, i. e. The Creator.

<i>Five.</i>	Tabu.	Tabún.	Tabú.
<i>Six.</i>	Dfurga.	Dfergon.	Surga.
<i>Seven.</i>	Dolò.	Dolón.	Dolo.
<i>Eight.</i>	Naima.	Najaman.	Naima.
<i>Nine.</i>	Juffu.	Jihun.	Jeffu.
<i>Ten.</i>	Arbàn.	Arban.	Arba.
<i>100.</i>	Dfo.	Dfon.	Dzo.
<i>1000.</i>	Minga.	Mingan.	Mingan.

The Uirats lived formerly about the eight rivers, which, according to Abulgafi\*, take their rise in the Eastern regions of Mongolia, and at length concur in one large river Ikar, or Ikran Muran†. At first sight a person might be led to ima-

\* Abulgafi, p. 113.

† *Muran*, in the Mongolian language, signifies *a large stream*.



gine that this Ikar was the same stream that is called by the Russians at its source Onon, in the middle of its course Skilka, and thence to its mouth Amur. Abulgafi seems to lead us to this opinion. For, if these eight before-mentioned rivers take their rise in the countries inhabited by the Mongouls, one should think that the Ikran itself flowed through the parts belonging to the Mongouls. Abulgafi says likewise \* that the Ikran falls into the ocean. Now, if we find no other river in the country of the Mongouls that discharges itself into the ocean, the Ikran surely must be

\* Abulgafi, p. 106.

the Onon. The last argument is, that the same author affirms \* that some Tartars settled about the Ikran. But these Tartars nevertheless probably lived near the ocean. For when they rebelled against Altan-khan, the emperor of the family of Kin, the rendezvous of the Mongouls who came to assist the emperor was on the Onon, and there the Tartars lost a battle †. The Tartars however did not all live in one place; but some about the Onon, some about the superior regions of the Hoang-ho, and some in various other places. It is impossible there-

\* Abulgasi, p. 105.

† Gaubil, Histoire de la dynastie des Mongoux, p. 4.

fore to decide by this account whether the Ikram signifies the Onon or the Hoang-ho. The Mongouls lived likewise on both sides of the great sandy desert Gobi ; several of them consequently nearer to the Onon, and some nearer to the great Chinese wall, and the upper regions of the Hoang-ho : which places they inhabit to this very day.

The Onon bears different names, according to the territory it runs through. The Russians call it Amur; the Tungusians, Schilkir ; the Chinese, Helong-Kjang, i. e. *The river of Dragons* ; and the Mandchoues, Sagalin-Ula, *the Black river*. This last denomination perhaps led some

writers to imagine that the Ikar, or Ikran-Muran of Abulgafi, were the same that Marco Paolo calls Kara-Muran, and that both were the Ikar of Abulgafi. Were we to allow this Kara-Muran and the Ikar of Abulgafi to be one and the same river, yet they are not the Amur. Marco Paolo mentions such things of his Kara-Muran as are impossible to be reconciled with the Amur. He says \*, along that river are built many towns that carry on a considerable trade ; and about its mouth is the fleet of the great khan, consisting of 15,000 vessels. Now both these circumstances are false

\* Marco Paolo, lib. ii. cap. 31. 52.

respecting the Amur ; but may be said with some abatement of the Hoang-ho.

If we add to these accounts the relation in Abulgafi\*, that Ugu-dai, the son and successor of Tschingis-khan, made an irruption into Kitai, and laid siege to a town on the shore of the Kara-Muran ; then it follows, that, as Kitai is the northern part of China, the Kara-Muran must necessarily be the Hoang ; which agrees likewise with the expeditions of the Ogotai, who carried on no wars but in the northern China †.

\* Abulgafi, p. 357.

† That Abulgafi calls one river by two names, Ikar and Kara-Muran, affords no proof

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That the Kara-Muran of Marco Paolo is the Hoang-ho, seems to need no farther proof. Father Gaubil, who knew China as thoroughly as his native country, and

against our opinion. He collected his chronicle from a number of Mongolian and Persian writers, whom he found to give two names to one thing, and took no trouble to inquire more minutely into the matter. Nothing is more common than for two nations to call the same river or place by different names. It happens even to a single nation. For instance, the Chinese, at different times, and in different situations, give various names to their towns, provinces, &c. obscuring their history by that means to such a degree, that it is impossible for the most attentive reader to pursue it regularly without a register of these different denominations. Pere Gaubil's history of the Mongolian dynasties affords many proofs of this assertion.

who

who deserves more credit in this matter than all the writers before him, mentions, in three several passages of his book \*, that the Kara-Muran of Marco Paolo is the Hoang-ho. Even the names Kara-Muran and Hoang-ho both signify *a turbid muddy river*; the former in the Mongolian, and the latter in the Chinese language. And all travellers affirm the Hoang-ho to be in reality of such a quality.

Admitting it then for a fact, that the Kara-Muran and the Ikar-Muran are the same river; it cannot be the Amur, but the Hoang-ho.

\* Pere Gaubil, p. 63. 239. and 286.

The distinguishing characters adduced in favour of the Argun are equally applicable, indeed more so, to the Hoang-ho. This latter river discharges itself likewise into the ocean. The eight rivers which, according to Abulgasi, take their rise in the territories of the Mongouls, are eastward with respect to the western Mongolian dominions, notwithstanding they fall into the Hoang-ho. The other assertion of Abulgasi, that a part of the Tartars settled about the Ikar, and that the auxiliaries of the Mongouls assembled about the Onon in order to carry on from thence the war against the rebellious Tartars, may be easily reconciled



reconciled with the Hoang-ho, by only remembering what was mentioned above, that the Tartars fixed not in one particular place, but inhabited several.

These conjectures receive a very great support from the later accounts of the missionaries in China, who place the Uirats just about the Hoang-ho, beyond Ortus. These Uirats are, as was before observed, the fore-fathers of the modern Kalmucs, who retired farther to the west. By the general map in the Chinese Atlas, we find the Tumets somewhat farther to the east than the Uirats. These Tumets, according  
to

#### lxiv. INTRODUCTION.

to the History of Abulgasi \*, are descendants of the Uirats, and therefore people of the same origin. For both are sprung from the Mongouls: not from those that inhabited the regions beyond the vast sandy desert about the river Selenga, Orchon, Tola, Kurulun, &c. who were otherwise called Kalkas; but from those who encamp between the desert and the Chinese wall, over the provinces Schanfi and Petscheli, and who, to distinguish them from the former, are called the Yellow Mongouls, or only Mongouls, without any addition. According to the

\* Abulgasi, p. 114.

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missionaries \*, the whole number of these Mongouls, living under the Chinese sceptre, is comprehended within 49 standards.

· Du Halde, tom. iv. p. 71.

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SECTION VI.

*Of the* TSONGARES.

THESE inhabitants of the regions from north to south between Siberia and the greater and lesser Bucharìa, and from east to west from the Altaian mountains to the Kalkas Mongouls, are a branch of the Uirats, and are governed by their own independent sovereigns. They extend westward to the regions along the river Ili, which flows into a lake among the Altaian mountains on the frontiers of Turkestan \*.

\* Soucièt, Observations Mathematiques, tom. i. p. 142. Paris, 1729, 4to. Du Halde, tom.

This nation, once so formidable to the Chinese, has been either destroyed or dispersed since the year 1757 by their own civil dissensions and the intrigues of the Chinese. Their country is now a desert.

But let us resume our first inquiry, and endeavour to fix the time when they came first from the

tom. iv. p. 54. Abulgasi, p. 65. Souciet places the western situation of the mountain Altai in 46 degrees 20 minutes latitude, and 20 degrees 20 minutes longitude west of Pekin. The situation of the lake Palkasi, into which the river Ili is said to discharge itself, he fixes in 46 degrees 50 minutes latitude, and 37 degrees 40 minutes longitude to the west of Pekin.

frontiers

frontiers of China into the desert and about the Ili.

It seems highly probable that it happened under the great revolution effected by Tschingis-khan, when the principal part of the nations he subdued were totally exterminated to make room for the conquerors\*.

The khans of the Kalmucs, and probably others of their chiefs, de-

\* This may be seen from the ixth part of Abulgasi's history, where we meet with nations dwelling near the Caspian sea about the Oxus and the Iaxartes, or in the Kapschak regions, Persia, Bagdat, &c. which people lived before the inroads of Tschingis-khan in Mongalia, and were even Mongouls.

scended

scended in a direct line from Tschingis-khan. At least Kaldan [Baschtukhan, as Du Halde always calls him], who subdued the Mongouls, and was himself defeated afterwards in a war against the Chinese emperor, claimed his descent from Tschingis. The Mohammedan Tartars dispute this honour with their enemies the Eluts; but the latter have greater probability on their side. For this we know from the Chinese history, that Mangho, the son of Tolei, usurped the Mongolian throne, contrary to the regulation of Ogotai-khan \*. This irregular behaviour disgusted several princes

\* Pere Gaubil, *Hist. de la dynastie des Mongoux*, p. 98. 106. 112.

of the family of Ogotai, who opposed him, but so ineffectually, that they were exiled by Mangho, either to *Bischo-balig*, or about the region of the Irtysh. Of these exiled princes, one especially deserves to be noticed, namely, *Haitu*, who founded a considerable state in the country of Almalig. This prince, having persuaded the chiefs of all the neighbouring tribes, as well as those who were encamped eastwards and northwards from the Altaian mountains, to become of his party, carried on a war of more than 30 years against the two Chinese khans, Hupilai and Timur. We avoid making here a large digression to fix the true situation of Bischo-balig and

Al-



malig\*. It will be sufficient to remark, that these princes were banished into the country of the Dfongarian Kalmucs, where they raised their troops in the war against the Chinese. From these researches we find that the Dfongarian princes, thinking themselves descendants of Tschingis-khan, must derive their

\* Gaubil, p. 35 & 126, asserts, that Bischbalig lay to the north of Turfan, and Almalig to the west of Bischbalig. It seems that the tract of land, at present called the Lesser Bucharica, was stiled in antient times Kaschgar and Almalig. He adds, that Almalig was crouded with Mohammedans. The Lesser Bucharica, Turfan, and Chamul, were already Mohammedans before Tschingis-khan; and no Mohammedans are to be met with in the environs of these countries, to the north, east, and south.

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genealogy from these exiled princes of the family of Ochotai. Gaubil and Souciet are mistaken in deriving the Kalkas princes from Tſchingis-khan, and the Elutian princes from Timur. Du Halde \* makes the family of the Elutian khan Kaldan to be descended as well from Timur as from Tſchingis-khan ; and this by taking it for granted that Timur was of the family of Tſchingis. Thus far is certain, that both Tſchingis-khan and Timur-Bek had one common ancestor in Tumenah-khan †.

\* Tom. iv. p. 31.

† This Tumenah had two sons, Kili and Fadſchuli [Abulgafi, p. 152 & 399, calls them Kabull and Katzuli], the former of whom was the great grand father of Tſchingis ;

gis; and the latter the seventh great grandfather of Timur. [D'Herbelot, artic. Genghis-khan].—We find by the Chinese annals, that Timur married a princess of the family of the last Mongolian emperor of China Schunti. [Gaubil, p. 271.] This relation being true, Schunti must either not have been emperor of China; or Timur, not having yet usurped the sovereignty, was accordingly of no authority. For Schunti fled to Tartary in the year 1368; and the reign of Tichingis lasted 35 years, he died in 1405. [Gaubil. p. 316. com. with Abulgasi, p. 405.] But it seems that Timur married the daughter of Schunti after the death of her father, in order to get a pretext for attacking China, and wresting it out of the hands of the founder of the new dynasty of Ming.

## SECTION VII.

*Of the RELIGION of the KALMUCS  
and MONGOULS.*

FORMERLY both the Kalmucs and Mongouls professed the religion of the Schamans. This they afterwards changed for that of Tibet and Tungut, or the religion of Dalai Lama.

In the interior regions of the east, three religions prevail; which must be carefully distinguished from each other. These are the Schamane, the Brahmine, and the religion

gion of Lama. That of the Schamans is the oldest religion in India of which we have any account. It is mentioned by Strabo, Clemens Alexandrinus, and Porphyry. The first of whom calls them *Germanians*, the second *Sarmanians*, and the third *Samanians*. Its followers cultivated philosophy; and the Brahmans themselves confess that they are indebted to them for their science: and they read the writings of these Schamans just as we read the Greek and Latin authors. Yet the Brahmans persecuted their preceptors, and stopped not till they had forced them to fly. Inasmuch that for six hundred years past we no longer find any traces of them

on the other side of the river Ganges\*.

All the religions that continue to prevail on the other side of the Ganges, seem derived from the Schamane. Even the religion of Lama is nothing more than a reformed Schamanism. The old Schamans had nothing certainly fixed as to the origin of their gods, or the time, quality, or persons of the succession. Among the Lamaites one god succeeds to another, in an uninterrupted series, in the person of their Lama.

The religion of the ancient Mongouls sprang likewise from that of

\* Histoire du Christianisme des Indes par M. de la Croze, liv. xvii.

the Schamans. But these barbarians being destitute of all writing, this religion could only be propagated by oral tradition. As for the Buirats, Jakutes, and the heathen Tartars, their religion resembles that of the ancient Mongouls; but it is without any coherence, and so mutilated, that it would be very difficult to collect from its fragments any sort of system of the old Schamans.

We are able to trace the name of the god of the ancient Schamans, indeed, in the denomination of the chief goddesses of the Siamese and Peguans, which is *Sommona Kodom* \*.

\* The Tartars call god Kutai, Chutai, or Gudai; the Persians Khoda. Sommona Kodom signifies therefore probably *the god of the Schamans*.

The Mongouls call this god *Schigimuni*, and the Kalmucs *Schakamuni*, or *Schak-Schimona*, which last denomination must be our guide in obtaining our knowledge of this deity, who can be no other than the well-known *Schaka* or *Schekia*, who was born 1017 years before the time of our Bleffed Saviour, and was called after his apotheosis *Fo*. Pere Gaubil, in his *Histoire des Mongoux*, confesses that he cannot discover whence the name *Fo* takes its origin. It is true nothing certain can be adduced about it. But it seems highly probable, that *Fo* is the *Bod* or *Budda* of St. Jerome; for neither the Tibetans, nor Mongouls, nor Kalmucs, have an *F* in their



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their language. Mr. D'Anoille observes that Bod seems generally to signify goddess; and Bodtan, or Boutan, a name given to the kingdom of Tibet, signifies *God's-land*.

Of this name Budda, a great many traces are still to be found in the countries of the Mongouls and of India. This god Sommona Kodom is likewise called *Pouti-Sat*, i. e. The lord Pouti. The Burats call their priests *Bo*. Wednesday is termed in all the languages of India *Budda*. In the Samskret, or holy language of the Brahmans, that day is named *Budda-waram*: in that of Ceylon, *Budda-dina*: in that of Siam, *Van-pout*: and in the Malabarian language, *Buden-kirumei*.

All these names are the appellatives of one and the same god. The inhabitants of the kingdom of Leao have an academy, to which the priests of Siam resort for the acquisition of their knowledge. These call their principal god indifferently either *Budda*, *Sommona Kodom*, or *Schaka*. In Tibet, this divinity has still another name, *La*. Perhaps the name of *Lama*, as also that of the kingdom *Leao* itself, are derived from this denomination of the deity.

The signification of the word Schaman is differently explained by three learned men. Our countryman, Mr. Thomas Hyde, interprets it *a sighing or sobbing man*.

Kæmpfer

Kæmpfer\* explains it by *a man without passions*. M. de la Loubere, an ingenious and very learned man, who travelled to Siam, tells us, that it signifies in the Balian, or holy language of the Siamese, *a man living in the woods; a hermit*.

The last of these interpretations may very well be reconciled with what Clemens Alexandrinus relates of his Sarmanes. “ They are hermits,” he says, “ and live neither in towns nor houses : they cover their body with the bark of trees, and eat nothing but wild fruits. Their drink is only water, which

\* Histoire du Japon, tom. i. p. 46. Amst. 1732. 16°.

“ they

“ they scoop from the brook in the  
 “ hollow of their hands, &c.” In  
 the same manner M. de la Loubere  
 very ingeniously explains the word  
*Schaka*. He derives it from the  
 Siamese word *Tschau-ka*, my lord,  
 the usual title of the Talapoins or  
 priests of Siam. Schaman and Tala-  
 poin mean the same, the former in  
 the Balian, and the other in the  
 common language of the Siamese.

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### SECTION VIII.

#### *Of the RELIGION of TIBET; or, of the DALAI LAMA.*

WE have likewise only obscure and confused accounts of the religion of these people; and the missionaries relate numberless absurdities, both as to its origin and its dogmas. The monk Rubruquis seems to have had some knowledge of them\*. But, speaking likewise of the Nestorian christians (who have even a bishop resident in the Kitaian town Segin†),

\* Voyage de Rubruquis, chap. xxvi.—xxviii.

† Rubruquis, chap. xxviii. p. 60. & chap. xlvii. p. 125. Marco Paolo mentions likewise a Kitaian town Sin-gui [the termination *gui* is the Chinese *dschu*], and that a part of the inhabitants were Nestorian Christians.

and

and of another sort of idolaters whom he calls the Tuinians\*, he confounds the three together. Carpini†, another monk, who travelled before Rubruquis to the great hord of the Tartars, represents the *Uigures* as christians of the Nestorian sect. The Jesuit Gaubil asserts the same thing‡.

\* Rubruquis, chap. xlv. assures us the Tuinians were idolaters. But, what is extraordinary, in the very same chapter he affirms, that the Tuinians were addicted to the sect of the Manicheans. The Oriental christians often call Manes *Al Thenaoui*, and his sect *Al Thenaouiah*; which word signifies the doctrine of the two principles. See D'Herbelot, Biblioth. Orient. art. *Mani*. Hence it seems probable, that these Tuinians are Manicheans.

† Carpini, Voyage, art. v. p. 40.

‡ Observations Mathematiques, &c. publiées par le pere Souciet, tom. i. p. 224. D'Herbelot, Bibliotheque Orientale, art. *Igur*. —Uigur is called, according to the Chinese geography, Turfan.

All these writers unanimously assert, that Christianity was disseminated over Tongut, China, among the Mongouls, and even in the family of their khans. But it is no easy matter to make these testimonies accord with the present state of those countries. For we find not the least trace of Christianity therein, except among such as have been converted perhaps by the Jesuits in China in modern times. On the contrary, the religion of Lama prevails much at Tongut, in some kingdoms of India, in Mongolia, among the Eluts, and also in China.

It seems therefore probable, that the Nestorian monks in former time

might have visited these regions. But, in process of time, as their priests became more and more ignorant, as well as remoter from other Christians, Christianity became likewise more and more corrupted, till at length it vanished quite away, or was absorbed in the religion of Lama.

This religion seems not to be of a very antient date. It is a mixture of the superstition of the old Schamans with the Christian religion. From the Schamans it retained Fo and the metempsychosis: from Christianity it probably took its ceremonies and habits.

Several



Several learned writers derive the ceremonial of the religion of Lama from the Indians, and that from the Ægyptians: as it is thought that the ceremonies of the Ægyptians were spread almost over the face of the whole earth. From all which we shall only observe, that in the remotest ages the Ægyptians had no other physicians than their priests. This custom obtained likewise amongst the Syrians and Hebrews. Afa first used the assistance of proper physicians, and was reproved for it\*. The same

\* “And Afa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians.” 2 Chron. xvi. 12.

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custom prevailed in India and over all the East. The antient Tartars and Mongouls had no other physicians than their priests. And we find it so at present among all the savage nations of Siberia, and even in America. It seems very probable that the earlier Christians took some ceremonies from the neighbouring nations; and perhaps all the rites and ceremonies among different nations that are very similar to each other came originally from the religion of the Ægyptians\*.

\* The priests of Ægypt shaved their head and wore linen garments. Martial, epigram. xii. 29. Juvenal, sat. vi. lin. 533.

Qui grege linigero circumdatus, et grege calvo  
Plangentis populi currit derisor Anubis.

Kæmp-

Kæmpfer \* labours much to make it probable, that the founder of the religion of Fo was an Ægyptian. But he seems to be in the wrong: and his conjecture would have been more probable, if he had put the religion of the Brahmans instead of that of Fo.

It might furnish matter of dispute between the Indians and Ægyptians which of them were the elder nation. If Shuckford's conjecture could be proved true, that Mount Ararat, on which the ark of Noah rested, is one of those mountains which form the nor-

\* Histoire du Japon, tom. I. p. 31. 34.

thern frontier of India, it would be a great argument in favour of the Indians. Several writers endeavour to prove likewise, that the Persian magi received their knowledge and their religion from the Indians\*. And indeed as the Ægyptians and the Brahmans have so great a similarity in their manner of life, police, tenets, and religious ceremonies, one nation certainly transcribed from the other. But the question is, which nation received them from the other? Some arts, as well as some of the doctrines of the philosophers, came from India to Europe, as the game of chess, the art of reckoning with ten

\* Ammian. Marcellin. lib. xxiii.

cyphers,

cyphers, Democritus's doctrine of atoms, the metempsychosis, &c. which last was received likewise by the Ægyptians.

Pythagoras brought this doctrine from India, not from Ægypt. Eusebius, in his Chronicle, relates that about four hundred years after the birth of Abraham, which happened a hundred and twenty years before the going out of Ægypt, there came a swarm of Æthiopians from the river Indus, and settled in the neighbourhood of Ægypt. We here see that the Indians made a voyage by water to Ægypt; but we find no accounts that the Ægyptians ever made such an one.

The Ægyptians, on the contrary, may alledge the expeditions of Ofiris, Bacchus, and Sesostris. For, notwithstanding these events are mixed with fables, the most absurd relations have yet some certain foundation in truth, which we are not capable of thoroughly developing. It may be that some Ægyptians emigrated likewise to India, in order to avoid the cruel treatment of the Persian king Cambyfes. At least the history of mankind seems to support this conjecture; for the limits of every religion have always been extended as often as it has been persecuted.

There

There are two personages that have for several centuries been very famous in the world, Prester John and Dalai Lama. Three travellers, Carpini, Rubruquis, and Marco Polo, first made Europe acquainted with Prester John, but they all have different opinions about him. The first represents him as an Indian king; the second as a Christian king of the Tartarian hord Naiman, whom he believed to be likewise Christians. But both their accounts are certainly wrong.

The Portuguese having found a way to India by sea round Africa, discovered a certain Christian prince  
in

in Abyssinia, whom they took for Prester John, notwithstanding the three before-mentioned travellers had placed him, not in Africa, but in the remotest parts of the East, in the neighbourhood of China. This circumstance they overlooked.

But we must first proceed to give some accounts of Dalai Lama. He lives in a pagoda on the mountain Potala, which, according to the Jesuit Gaubil, is under  $29^{\circ} 6'$  northern latitude, and  $25^{\circ} 58'$  western longitude from Pekin \*.

His followers explain the nature of his immortality in the following

\* See Du Halde, Description de la Chine, et de la Tartarie Chinoise, tom. IV. p. 122. 125.  
manner:



manner: that his soul, after the death of his body, passes into another human body which is born exactly at that time, and this man is the new Dalai Lama\*.

Almost all the nations of the East, except the Mohammedans, believe the metempsychosis as the most important article of their faith; especially the Indians, the inhabitants of Tibet, and Ava, the Peguans, Siamese, Mongouls, all the Kalmucs, and the greatest part of the Chinese and Japanese. According to the doctrine of the me-

\* Others relate, that they keep a young man in the pagoda during the life of the Dalai Lama, who is to succeed him.

tempfychosis, the soul is always in action, and never at rest; for no sooner does she leave her old habitation but she enters a new one. The Dalai Lama being a divine person, he can find no better lodging than the body of his successor; or, properly not the soul, but the Fo residing in the Dalai Lama which passes into his successor: and this being a god to whom all things are known\*, the Dalai Lama therefore is acquainted with every thing that happened during his residence in the former body. Thus, at least, the thinking people of that religion would perhaps explain their metempsychosis. The far greater part

\* Du Halde, tom. IV. p. 573.

of the worshipers of Lama, however, do not require reason and arguments for what they believe; but take all in a literal sense, and examine no farther; having the same notion of the Lama as the Mongouls had of the Pope\*.

Prester John, of whom we have spoken above, in like manner gave rise to many conjectures; the greatest part of which are so improbable as not to deserve refutation. We will begin therefore at once by that method which seems

\* Rubruquis says, that in his travels to the Greater Tartary, he was asked by several Mongouls whether the Pope was really five hundred years old.

to promise the best elucidation of the matter.

The name Prêtre Jean, or Juan, was mistakenly heard by the first Europeans that visited these regions. And their fancy working upon it, formed many extravagant ideas which were received and cherished in Europe. These travellers perceived a certain resemblance between the sound of a word in the Mongolian and Tibetan languages with that of a French, Italian, and Portuguese word. Unused to the study of languages, they imagined that such words as had a similar sound must have likewise the same signification in

in the language of Tibet and of the Mongouls which they bore in some of the European. This idea being once received, many fantastical etymologies and fables naturally arose, as that about a certain Indian Johannes Presbyter, &c.

Among all the etymologies, that of Scaliger\* seems to be the most probable. This name, according to his opinion, came from India, and properly was Preste Jehan [Preste Giani; for Gehan in the Persian and Indian languages signifies *the world*], which is as much as to say, *a messenger of the world; or an uni-*

\* De emendatione temporum, p. 637.

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*versal apostle.* The Nestorian patriarchs always appropriated to themselves the pompous title of CATHOLICUS\*, which signifies, as every one knows, almost the same thing.

Now, if we can admit that the missionaries of the Nestorians came into these countries (which almost every competent judge in such matters will allow) then the Nestorian patriarch and Prester John are one person; at least according to the rules of etymology. And this Prester John being a Christian, he must have been the Catholicus of the

\* See Dissertation de la predication de la foi Chretienne a la Chine, par M. Renaudot, dans les anciennes relations des Indes, et de la Chine, p. 238, & seqq.

Nestorians; or perhaps only a bishop sent by the Catholicus, who in these distant regions assumed a greater title than was strictly due to him.

In the pursuit of these enquiries we shall find this Prester John, or this Nestorian Catholicus, to be likewise one and the same with the Dalai Lama.

Prester John was heard-of earlier than the Dalai Lama. In the country of the Mongouls, where Prester John is said to have formerly resided, they knew nothing about a Dalai Lama before the time of Kajuk-khan, one of the descendents of

h                      Tschingis-

Tschingis-khan\*. Among the Europeans, Pere Andrada is one of the first who mentions him, about the year 1624†, and Bernier speaks of him as of a strange novelty‡.

It deserves to be remarked, that the old writers, whilst they take notice of the Nestorians and Prester John, say not a syllable of the Dalai Lama. But no sooner are they become acquainted with the Dalai Lama, than they cease all mention of Prester John and the Nestorians in Mongolia and Tibet.

\* Rubruquis, chap. xix. Marco Paolo, lib. c. 51. Gaubil, p. 105. & 143.

† Du Halde, tom. IV. p. 576.

‡ Voyages, vol. II. p. 309.



All these circumstances seem sufficiently to prove that the Catholicus, Preste Gehan, and Dalai\*, are only one person.

The foregoing accounts, with those which will appear in the supplement at the end of the fourth volume of this work, may be considered as a critical excursion on the Mongolian history, and the religion of Tibet. But all these accounts, no less than such as are to be met with in other authors, would be still more imperfect, had not Mr. Pallas

\* Dalai, in the language of the Mongouls, signifies a *sea*, or *ocean*, and in a metaphorical signification an *immense distance*.

lately favoured the world with a work in the German tongue, which deserves the attention of every man desirous of pursuing his enquiries into the history of Asia, into the manners and religions of nations.

Mr. professor Pallas, of the Imperial Academy of Sciences at St. Petersburg, travelled through many parts of the immense Russian empire\*. His discoveries in natural history,

\* Let us hear a general description of Russia and its inhabitants, given by an elegant Scotch writer at the beginning of the last century, and which seems accurate enough for the times in which he wrote: “ Ultra Poloniam Russia jacet, quam obtinet Moscovitarum princeps. Nomen Imperio ab urbe Mosco est: quam illius Russiae caput multitudo

history, and his great merit in other  
branches of science, secure him the  
esteem

“ titudo incolarum & habitatio regum fecit.  
“ Ab oceano ad Caspium mare immenso tractu  
“ patet. Diversis lateribus Polonis Suedisque  
“ confinis est. In aliis ejus limitibus Tartari  
“ hærent. Longo frigore, & penetrabili, dam-  
“ nata est. Vix profecto jam vere redditur  
“ terra, quam nives opprefferant. Inde æstas  
“ gravissime incumbit, & quasi redimeret mo-  
“ ras quas longa hiems fecit, subito, æstu per-  
“ coquit fructus, non tamen ad nostrarum ar-  
“ borum felicitatem. Penè supra fidem est,  
“ ibi quoque pepones maturefcere, quibus  
“ apud nos non flagranter modo soles quæ-  
“ runter, sed & sæpe repetiti. Crebræ silvæ  
“ campos attollunt; in iis pretiosæ pellibus  
“ feræ; ceræ etiam copia, atque mellis; &  
“ hinc præcipuum in illis regionibus merca-  
“ turæ commercium. Multi incolæ sunt,  
“ neque tamen pro terrarum amplitudine,  
“ quas possident.

esteem of every one that has candour  
and justice enough to give honour  
to

“ Servituti gens nata, ad omne libertatis  
“ vestigium ferox est; placida, si prematur.  
“ Neque abnuunt jugum. Ultro fatentur  
“ principi se servire, illi in suas opes, in cor-  
“ pora, vitamque jus esse. Sordidioris reve-  
“ rentiæ humilitas Turcis non est in suorum  
“ Ottomanorum sceptrum. Ceteras quoque  
“ gentes ex suo genio æstimant. Hospites,  
“ five forte, five consilio in Moscoviam ad-  
“ vectos, in idem jugum damnant, & servire  
“ suo principi volunt: si quos furtim abe-  
“ untes retraxerunt, ut fugitivos plectunt.  
“ Magnatibus, licet ipsi serviunt, in minores  
“ suus fastus est: & vulgus horum maxime  
“ supercilium timet.

“ Fertur populus adeo literarum rudis esse,  
“ ut pauci inter illos vulgatissimas preces me-  
“ moria teneant quibus Numen propitiamus.  
“ Bello quam otio aptiores: & plerumque in  
“ armis sunt: five quo Tartarorum impetum  
“ frangent,

to a genius rarely equalled; at the  
same time that his readiness at com-  
munication

“frangant, five alio limite Polonos laceffunt,  
“aut repellunt: Iſta quoque ætate civilibus  
“odiis inter ſe certaverunt. Acies illiſ ex  
“equitibus tota: pedite ideo vix utuntur,  
“quod omnium bellorum momenta in celeri-  
“tate conſtituunt: magno impetu vel impreſ-  
“ſionem adorti vel fugam. Sed ubi pavere  
“inceperunt, ad deſperationem quoque ver-  
“tuntur. Adeo ut ex prælio fugientes, ſi aſ-  
“ſequitur hoſtis, nihil auſi repugnare, ita ſe  
“victoribus dedant, ut nec mortem depre-  
“centur. Caſtigandis furtis remiſſi ſunt: ta-  
“men prædones ultimo ſupplicio ulciſcuntur.  
“Gens eſt cauta, neſcendiſque fraudibus apta:  
“neque ignorant, ideo mercatoribus ſe ſuſ-  
“pectos: quos ut placabiliores habeant, in-  
“terdum in mutuis commerciis aliam pa-  
“triam ſibi fingunt. Perpotandi ſtudium acre  
“eſt, & præter patrios potus ne quidem ad-  
“vecta vina deſunt.

“Uxoribus

munication and sweetness of disposition render him the delight of all his acquaintance.

This

“ Uxoribus longa captivitas, quas domi fe-  
 “ rio continent, dignas quoque majoribus  
 “ malis: adeo fervilibus supra fidem ingeniis  
 “ demissas esse aiunt. Virorum in se bene-  
 “ volentiam ex verberum numero æstimant;  
 “ nunquam melius suo iudicio habitæ quam  
 “ cum in sæva ingenia inciderunt. Quidam  
 “ è Germania in Moscoviam migraverat, vir  
 “ è plebe, & si nomen in tantilla re placet,  
 “ Iordanes dicebatur, Hæsit ergo in illa re-  
 “ gione, & cum sibi eæ sedes placerent, inde  
 “ etiam duxit uxorem. Hanc cum caram  
 “ haberet, omnibusque officiis mutuam gra-  
 “ tiam affectaret, illa dejectis luminibus mœsta,  
 “ crebro in singultibus & ceteris, mœrentis  
 “ animi indicibus erat. Viro denique sciscitanti  
 “ mœstitiæ causam; se enim nullis, quod  
 “ sciret, amicitiae muneribus defuisse; quid  
 “ tu, inquit mulier, tam egregie fingis amo-  
 “ rem? Num putas latere me, quam tibi vilis  
 “ sim?

This indefatigable researcher, travelling about the Volga, among the Kalmucs of those parts, and staying

“sim? simulque largos gemitus cœpit effun-  
“dere. Ille attonitus, in amplexus mœren-  
“tem recepit, rogare perseverans, numquid  
“eam offendisset; peccavisse se forsitan, sed  
“culpam emendatione deleturum. Ad hæc  
“illa, ubi autem sunt verbera, inquit, quibus  
“te amare docuisti? hoc certe potissimum  
“pacto, maritorum in uxores apud nos be-  
“nevolentia & cura sancitur. Hoc à Jordane  
“audito, primum stupor continuuit risum; mox  
“utroque vanescente, è re sua esse putavit, ut  
“uxorem eo modo haberet, quem ipsa præ-  
“scripserat; nec multo post arripuit cædendæ  
“mulieris causam: & illa fustibus mitigata,  
“tum primum bona fide amare & colere vi-  
“rum cœpit. Nec tenuit ille modum, sed  
“jam ferior quam misera conjunx optasset, ad  
“extremum grandi ictu dicitur hujus etiam  
“crura & cervicem affixisse.”

some

CX INTRODUCTION.

some time in the parts circumjacent to Salenginſk and the countries inhabited by the Burats, endeavoured to collect upon the ſpot the traditions handed down among this people, to gather the different annals written in the Mongolian language, and to obſerve every thing that related to them. All this he effected in that ſpirit of judicious enquiry for which he is ſo remarkable.

In the year 1766, he published the firſt volume of the work above alluded to, under the title of *Samlungen hiſtoriſcher nachrichten ueber die Mongoliſchen volkerſchaften*.—This volume contains reſearches into the hiſtory, the phyſical and civil ſtate,



state, of this primitive nation of Asia.

The second volume, not yet published, but which will soon appear, is to contain an investigation and explanation of the religion of Tibet to which the Mongolian nations now adhere; a work that will enrich the stock of human knowledge with discoveries, the greatest part entirely new, and which no person in Europe, except Mr. Pallas, is able to communicate.

*St. Petersburg,*

Oct. 15, O. S. 1779.

*The Reader will excuse, and correct, the following Errors:*

P. 6. note, l. 11. r. "*schriftshube* or *schreitshube*,"

P. 7. note, l. 2. r. "Olennie Tungufians,"

P. 11. *Instead of* possessing, &c. r. "with their rein-deer  
"more or less numerous, according to the season; and  
"are almost always ambulatory."

P. 26. l. 21. r. "bury their dead without coffins,"

P. 28. *for* "Piskal," r. "Perkel," *twice*.

## FINNISH NATIONS.

**T**HE people of Finnish origin and the Tartars are the most numerous of the Russian empire. Besides the Finns properly so called, with the Laplanders, the Esthonians, &c. the Tschheremisses also, the Tschouvasches, the Mordvines, the Votiacs, the Vogouls, and the Ostiacs, are comprehended under that denomination, as well as the small collateral branches of these different people, who were the ancient inhabitants of Northern Russia. These people, the Ostiacs and Vogouls excepted, dwell along the whole extent of Mount Oural, the natural boundary between Europe and Asia.

All these nations, considered according to their most ancient constitution, are Nomades, notwithstanding that in course of time, and especially since they embraced Christianity, they have changed the pastoral life for agri-

## 2 FINNISH NATIONS.

culture, and their hords or wandering villages for fixed and permanent habitations.

The language and manners of the small nations dispersed to the eastward are formed after those of their neighbours, or of their conquerors; so that the Tschouvasches bear a resemblance to the Tartars in many things, as the Mordvines to the Russians. This likeness, however, is the most striking among the Sirianes and the Biarms, who at this day are hardly distinguishable from Russians. The Ostiaks, in like manner, have adopted many customs from the Samoyedes. It is, however, astonishing that the greatest part of these dispersed tribes of Finns, notwithstanding the situations of their possessions, have yet preserved so much of what is peculiar to and characteristic of them, together with so great a resemblance to the original Finnish stocks, that it is no less observable in their figure and external appearance, than in whatever relates to national character, language, manners, style of living, superstition, &c. which will be sufficiently seen in the succeeding

ing

## FINNISH NATIONS. 3

ing particular description of them. Nor is it less remarkable, that the greatest part of these people still inhabit only northern tracts, full of fens, and covered with forests, which have always been the favourite situations of the Finnish race from the most distant periods of their history. Their name alone is a competent proof of this, which in their own tongue is *Souoma Fame*, and in ours *The inhabitants of fens*; as well as their first occupations, which were hunting and fishing. From all which it should appear that the opinion of Mr. Muller, and the late professor Fischer, that *all these small nations are only branches of the Finnish stock*, is well founded.

## 4 FINNISH NATIONS.

### THE LAPLANDERS.

THE Laplanders call themselves by the name of *Same*, or *Some*; and their country, *Saméandna*, or *Sameladde*. They occupy that territory which reaches beyond the gulf of Bothnia to the north, between the western part of the North-sea, and the eastern part of the White-sea. This country is situated, according to the Russian Atlas, between the 69th and the 75th degree of northern latitude, comprehending, on the northernmost side of it, the frozen Alps, or Alps of Snow. These Alps compose the summit of that chain of mountains called *Severnói*, whose declivity towards the east and south consists of lower mountains, deserts, forests, fens, and lakes. The frontiers of Norway, Sweden, and Russia, unite here in such a manner, that Swedish Lapland \* occupies the southern division, which is the largest.

\* Called also The Lapland Marches, or The Lapmarks.

## THE LAPLANDERS. 5

Russian Lapland is situated in the eastern part of the country. Northern Lapland, which is the smallest division of it, extends the whole length of that chain of high mountains, on their northern side.

The people of this last division, as well as their climate, are too rude, and their manner of living too hard, to admit of their becoming numerous in proportion to the extent of their territory. Russian Lapland is about a thousand versts \* in diameter, and yet contains no more than twelve hundred national families. Norwegian or Danish Lapland is considerably less extensive; and Swedish Lapland, on the contrary, much larger, in which are cantons more civilized; and yet their population is not greater.

The Laplanders are a Finnish race. Six centuries ago they were called *Scride-Finmas* †, which

\* A verst is little more than three quarters of an English mile.

† The Hon. Daines Barrington, whose name must be mentioned with pleasure by every lover of curious inquiry, has subjoined to his translation of Ælfred's *Croftius* a few notes by the learned Dr. Forster. In

## 6 FINNISH NATIONS.

which is to say, *vagabond* or *wandering Finns*. It is more than probable, that the original Finns  
sepa-

one of these the latter gentleman observes, that *Scride-Finnas* are the same nation with the Finnas mentioned by Ohthere in his narrative to king Ælfred. And adds: "The anonymous geographer of Ravenna divides the Finnas into the *Scerdefenos*, and the *Redefenos*; i. e. such as use only snow-shoes, and such as have sledges drawn by rein-deer; for *scriden* in the ancient northern languages, and *schreiten* in the modern German, signify *to stride*, to walk with long and accelerated steps: from thence the Germans derive the word *schritshuke* or *schreitshuke*, which signifies *skates*, because in skating they make long strides; and as the snow-shoes, employed by the Eskimaux in America, by the Laplanders in the north of Europe, and many other nations in the north of Asia, not only assist them in walking over the deep snow, by preventing their sinking in, but also accelerate their motion; it is highly probable that the Finnas obtained their name from thence, especially as the Finnas here mentioned are the ancestors of the *Laplanders*, or inhabitants of *Finnmarck*, as the Danes call that country: those Finnas who had vehicles, *rbedas*, drawn by rein-deer, were the second branch of them, and therefore called *redefeni*. The division is very natural; some of this nation had tame rein-deer, lived upon their milk and flesh, and used them to draw their sledges: some others subsisted chiefly upon hunting, fowling, and fishing; and therefore were obliged to make use of their *scred-shoes*, or *snow-shoes*, in order thus to overtake the animals they hunted. Such denominations are not so very uncommon. In the north-east part of  
Siberia



## THE LAPLANDERS. 7

separated by emigration, to seek a kinder climate and a better life. This nation had dwelt among their mountains from the remotest antiquity, and had princes of their own; but the Swedes made themselves masters of it; and at present there are no families among them that pretend to nobility.

The Laplanders are of a middling stature. They have generally a flattish face, fallen cheeks, dark grey eyes, thin beard, brown hair, are well-built, straight, and of a yellowish complexion, occasioned by the weather, the smoke of their habitations, and their habitual filthiness. Their manner of life renders them hardy, agile, and supple; but, at the same time, much inclined to laziness. They have plain common sense, are

Siberia is the nation of the Tungusians, divided into the Konnie Tungusians, the Klennie Tungusians, and the Sabatchki Tungusians, because these different branches of that people have either horses, rein-deer, or dogs, for their beasts of draught, &c."—I quote this remark chiefly for its accuracy; and have nothing to add to it. As etymologies depend greatly on taste and opinion, the reader will take either that in the text or this in the remark.

## 8 FINNISH NATIONS.

peaceable, obedient to their superiors, not given to theft, not fickle, chearful in company; but mistrustful, cheats in commerce, proud of their country and constitution, and have so high a notion of it and of themselves, that, when removed from the place of their nativity, they usually die of the nostalgia, or longing to return. Their women are short, complaisant, chaste, often well-made, and extremely nervous; which is also observable among the men, although more rarely. It frequently happens that a Lapland woman will faint away, or even fall into a fit of frenzy, on a spark of fire flying towards her, an unexpected noise, or the sudden sight of an uncommon object, though in its own nature not in the least alarming; in short, at the most trifling things imaginable. During these paroxysms of terror, they deal about blows with the first thing that presents itself; and, on coming to themselves, are utterly ignorant of all that has passed.

In their familiar conversations, it is remarkable that the hearers often move their lips exactly as they do who speak.

Their

Their language is of Finnish origin, and comprehends so many dialects, that it is with difficulty they understand each other. They pronounce all the syllables with a hardness that gives their songs a sort of howling or barking sound, which is very disagreeable. They have neither writing nor letters among them, but a number of hieroglyphics, which they make use of in their Rounes, a sort of sticks which they call Pistave, and which serves them for an almanac \*. These hieroglyphics are also the marks they use instead of signatures, even in matters of law.

The Laplanders name the months after the productions of nature in the animal and vegetable kingdoms. The month of May, for example, they call *Tschesmès*, the month of frogs. Their manner of distinguishing the constellations is ingenious. The Great Bear, for example, is named the Bow [*Zouoska*];

\* This seems the Runic *Clog*. See Dr. Plott's Staffordshire.

they

## 10 FINNISH NATIONS.

they call the Pleiades, the Cattle's heart [Teioke]; a comet [Seipixnasse] a star with a tail. Numbers of them follow the study of astrology, and pretend to prophecy.

Amongst the Laplanders the distribution of ranks is founded on age and property. The desire of procuring the latter is their predominant passion; and hence it arises that their law proceedings consist chiefly of disputes concerning inheritance, and interest too often renders them inflexible to the prayers of the poor.

As they dare not use a rein-deer that has once drawn a dead body, the interment even of a parent frequently causes a long litigation among the children.

A Laplander often runs away, to avoid the punishment due to some trifling fault. The runaway most commonly escapes to some neighbouring canton; and this retreat is as important to him, as a European would think a flight to the Indies.

## THE LAPLANDERS. 11

Notwithstanding the introduction of Christianity, the Laplanders have preserved the manners of the Nomades\*; so that agriculture prospers not much among them. They divide themselves into Lapland-fishers, and Lapland-mountaineers. The former always make their habitations on the brink, or in the neighbourhood of some lake, whence they draw their subsistence. The others seek their support upon the mountains and their environs, possessing herds of rein-deer more or less numerous, which they use according to the season, but go generally on foot. They are excellent and very industrious herdsmen, and are rich in comparison of the Lapland-fishers. Some of them possess six hundred or a thousand rein-deer; and, besides that, have often silver in money, or plate. They mark every rein-deer on the ears, and divide them into classes; so that they instantly perceive whether any one is strayed, though they cannot count to so great a num-

\* Pliny gives the derivation of this word ἀπὸ τῆς νομῆς, pastura, quod pastioni studerent, lib. v. c. 2.

## 12 FINNISH NATIONS.

ber as their stock amounts to. Those who possess but a small stock give to every individual a proper name. They castrate the males, when they have a greater proportion than is necessary for propagation, by crushing the testicle with their teeth. Such rein-deer are alert, tame, large, strong, and handsome, on which account they use them for draught; and hold them in so great estimation, that it is a common compliment among them to call one another a gelded rein-deer [Haërze Jez].

The Lapland-fishers, who are also called Laplanders of the woods, because in summer they dwell upon the borders of the lakes, and in winter in the forests, live by fishing and hunting, and chuse their situation by its convenience for either. The greatest part of them, however, have some rein-deer. They do not travel much on foot, but are active and expert in the chace. The introduction of fire-arms has almost entirely abolished the use of the bow and arrow. As soon as a Lapland mountaineer becomes poor, he commonly

## THE LAPLANDERS. 13

monly gives the remnant of his flock to some friend; and becomes for a time a Lapland-hunter. With respect to the large game, such as wild rein-deer, wolves, &c. they most frequently knock them down with heavy clubs, as it is easy to come up with them by means of their snow-shoes, which are very long, and prevent them from sinking into the snow. Bears they generally shoot, and finish them with spears.

Besides looking after their rein-deer, the fishery, and the chase, the men employ themselves in the construction of their canoes, which are little, light, and compact. They also make sledges, to which they give the form of a canoe, harness for the rein-deer, all sorts of utensils in wood, such as cups, bowls, &c. which are sometimes prettily carved, sometimes ornamented with bones, brass, or horn. It is the man's business likewise to look after the kitchen, in which the women never interfere.

The employment of the women consists in making nets for the fishery, in drying fish  
and

## 14 FINNISH NATIONS.

and meat, in milking the rein-deer, in making cheese, and in tanning hides. They prepare the nerves of the rein-deer in such a manner as to make them serve as thread; they draw brass-wire by the help of the horns of the rein-deer pierced, instead of a drawing iron. The wire is at first round, but they flatten it. They embroider their cloaths, which they make themselves, with brass wire, silver, sham gold, or wool, which they have the art of dying in all sorts of colours.

These people live in huts in the form of tents [koïe]. The carcase of the hut is composed of poles stuck in the ground, and bent at top in such a manner as to compose a vault almost round. A hut is about four or five fathom in diameter, and not much above one in height. They cover them according to the season and the means of the possessor: some with briars, bark of birch, and linen; others with turf, coarse cloth [walmar], or felt, or the old skins of rein-deer. The door is of felt, made like two curtains, which open asunder. A little place  
fur-



## THE LAPLANDERS. 15

surrounded with stones is made in the middle of the hut for the fire, over which a chain is suspended to hang the kettle upon. Round the fire they lay boughs of fir, which they cover with skins, felt, &c. They are not able to stand upright in their huts, but constantly sit upon their heels round the fire. At night they lie down quite naked; and, to separate the apartments, they place upright sticks at small distances. They cover themselves with their cloaths, or lie upon them. In winter they put their naked feet into a fur bag.

Their household furniture consists of iron or copper kettles, wooden cups very neatly cut, bowls, spoons, and sometimes tin, or even silver basons; to these may be added the implements of fishing and hunting. That they may not be obliged to carry such a number of things with them in their excursions, they build at certain distances, in the forests, little huts [loavret] made like pigeon-houses, and placed upon a post\*, which

\* One of them is seen at a distance in the plate prefixed to this volume.

## 16 FINNISH NATIONS.

is the trunk of a tree cut off at about the height of a fathom from the root. In these elevated huts they keep their goods and provisions; and though they are never shut, yet are they never plundered.

In their dress they use no kind of linen. The men wear close breeches, reaching down to their shoes, which are made of untanned skin, pointed, turned up before; and, in winter, they put a little hay in them. Their doublet is made to fit their shape, and open at the breast. Over this they wear a close coat with narrow sleeves, whose skirts reach down to the knees, and which is fastened round them by a leathern girdle, ornamented with plates of tin or brass. To this girdle they tie their knives, their instruments for getting fire, their pipes, and the rest of their smoaking apparatus. Their cloaths are made of fur, of leather, or of cloth; the close coat, of cloth or leather, always bordered with fur, or bindings of cloth of different colours. Their caps are edged with fur, pointed at top, and the four seams adorned with lists of a different colour from  
that

## THE LAPLANDERS. 17

that of the cap. The Russian Laplanders generally use the skins of rats for the border of their caps.

The women wear breeches, shoes, doublets, and close coats, in the same manner as the men; but their girdle, at which they carry likewise the implements for smoking tobacco, is commonly embroidered with brass wire. Their close coat has a collar which comes up somewhat higher than that of the men. Besides these, they wear kerchiefs, and little aprons, made of Russian painted cloth, rings on their fingers, and ear-rings, to which they sometimes hang chains of silver, which pass two or three times round the neck. They are often dressed in caps folded after the manner of turbans. They wear also caps to the shape of the head, but all are ornamented with the embroidery of brass wire, or at least with list of different colours.

The rein-deer supply the Laplanders with the greatest part of their provisions; the chase and the fishery furnish the rest. Their

## 18 FINNISH NATIONS.

principal dishes are the flesh of the rein-deer, and puddings which they make of their blood, by putting it, either alone or mixed with wild berries, into the stomach of the animal from whence it was taken, in which they cook it for food. Among game the wild rein-deer is very useful, and in plenty; but the flesh of the bear is their most delicate meat. They eat every kind of fish, even the sea-dog; as well as all sorts of wild animals, not excepting birds of prey, and carnivorous animals. Their winter provisions consist of flesh and fish dried in the open air, both of which they eat raw, and without any sort of dressing. They put the milk of the rein-deer into the stomachs of that animal, and so let it freeze: the cold preserves in like manner their provision, of all sorts of wild fruits, myrtle-berries, gooseberries, and a kind of red berries\*, which grow in the moss in the forests. In winter, when they want to use their frozen milk, they chop off pieces with an hatchet. The seasoning of their food is the fat of sea-dogs and salt; if

\* It is the *Oxycoccus* of Tournefort; our cranberries probably.

they

## THE LAPLANDERS. 19

they can get it. Some of them buy, in the way of barter, flour and oatmeal, of which they make gruel. A sort of sweet milk, curdled, and retaining all its cream, is one of the greatest dainties of a Laplander; they turn this milk by means of a certain herb \*. They make soups of a sort of cheese, which is so fat that it takes fire on applying a candle to it.

Their common drink is water, sometimes mixed with milk; they make also broths and fish-soups. Brandy is very scarce with them; but they are very fond of it.

The Laplanders are tributary to such of the three powers before-mentioned on whose territory they have fixed their habitations: but, as their excursions cause them often to change their situation, many of them pay tribute to two sovereigns; and some to all the three. These taxes, however, are every where so moderate, and the Laplanders so easy a people, that no dispute ever happens about them.

\* The *Pinguicula Vulgaris* of Linnæus; our Sanicle.

The most considerable branch of their commerce is the traffic they carry on with the Normans\*, or Norwegians. Formerly this trade was carried on in the way of barter; but coin is now more current among them. The balance is always in favour of the Laplanders; because they can furnish more merchandize in skins and furs, than they buy flour, oatmeal, cloth, knives, hatchets, and other utensils, and hard-ware goods. Whence it is, that they commonly pay their taxes in current coin; although in Russian Lapland they may pay it, if they will, in skins and furs.

Whenever they are inclined to eat, the head of the family spreads a mat [drello] on the ground; for they never lay their meat on the bare ground. Men and women squat round this mat, which is covered with dishes. Every Laplander always carries about him a knife, a spoon, and a little cup for drinking. Each has his portion separately given him, that no

\* The *Northmannaland* of Olthere. See Barington's *Orosius*, p. 242, 243.

## THE LAPLANDERS. 21

person may be injured; for they are great eaters. Before and after the meal they make a short prayer: and, as soon as ever they have done eating, each gives the other his hand. In their visits also they give their hand, and kifs, saying at the same time, *Buérifs!* or, as others pronounce it, *Puéréfs!* I salute thee. They spread cloaths upon the ground for their guests to sit upon. The chief place of distinction is between the master and mistress of the hut. They entertain their guests with fruits and tobacco; when they smoke, they spit in their hand, and snuff the spittle up their nose. When they pay a visit to any person of note, or superior distinction, they carry him presents. In taking leave they use the same ceremony as at their entrance. They give the name of *Bcuor-Azt* to those whom they wish well to.

The Laplanders do not use the hot bath, so universal in Russia; but every Saturday they bathe in rivers, the two sexes commonly together; Saturday being with them the holiest day of the week.

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All the money which they have not immediate occasion for they bury in the earth, as well as their plate, and whatever they think of value. Nor even at the point of death do they declare the spot where it is hidden, imagining that they shall want it in the other world. By this means the best part of their property is entirely lost.

Many of their children die by the hard manner in which they are brought up : but such as survive are generally robust and alert. What may contribute much to the strength of their constitution is their living free from care, their temperance, and continual exercise ; together with the elevated situation they take care to build their houses on. Yet, notwithstanding all this, it is but rare that they arrive at a very advanced age.

Their common diseases are, the itch, the pthific, and putrid fevers. They are subject to inflammations in the eyes, the effects of the snow and the continual smoke they are exposed



## THE LAPLANDERS. 23

posed to in their huts. Besides these accidents to which they are very liable, they frequently run the risk of breaking their arms and legs from their constant climbing of mountains and craggy cliffs. The venereal disease is unknown in Lapland. The remedies they prescribe and use are for the most part idle charms and superstitious ceremonies. In wounds, however, they use the turpentine extracted from the fir; and for the cure of the itch they make baths, in which they infuse the bark of the birch. In internal diseases they drink the fresh blood of a wild rein-deer. If they feel any part of the body out of order, their most usual remedy is fire. In every species of external pain they light mushrooms prepared like touch-wood, and burn it on the part affected till the skin cracks and bursts.

Sterility is a sort of reproach among the Lapland women, as with the Jews. They are generally delivered without difficulty. The husband assists at the labour, and affords his wife the necessary help. Without this practice they would often be distressed, as

## 24 FINNISH NATIONS.

the habitations are frequently at such a distance one from another as to preclude the aid of any other woman. Their cradle, formed out of wood, is small, light, and made in the shape of a shuttle, or of a canoe pointed at the two extremities. Into this the child is put, quite naked, upon moss, and is covered with a piece of fur fastened to the cradle by a string. The Laplanders suspend these cradles in their huts; or, as the season permits, to the branch of a tree; but in their journies the women carry them at their backs.

The father presents his new-born son with a female rein-deer, on which he makes some figure as a distinctive mark. This mark becomes afterwards the proper and peculiar signature of the new citizen; and all the produce of this female rein-deer is the unalienable property of the child, and makes no part of the family possession. On the child's cutting its first tooth, the father, if he be rich, or in easy circumstances, gives him a second rein-deer.

In general, the fathers bestow an extravagant fondness on their children; the consequence of which is in Lapland, as well as every where else, that these too indulgent parents find themselves, if not hated by their children, too frequently abandoned by them in their old age.

The fancy of the parents directs the marriages of their children, in which they have no other view but interest. Hence the most contemptible woman may make a good match, if she possess but some property. A young man is not permitted to marry until he be able to take and kill a rein-deer. In some provinces they manage the contract of marriage with all the formality of a bargain; although the pretensions on both sides frequently rise very high on the first proposal. They reckon severally whatever the young man is to give in order to obtain his fair-one, which most commonly consists of rein-deer, or different kinds of skins.

The

The wedding is kept at the bride's house, who is dressed in her best manner, and appears before the guests with her head quite uncovered; which, at other times, is never the custom with either women or maidens. The feast is a kind of mess, to which each of the guests brings meat and drink. Their diversion at weddings, and other merry makings, is the game of goose; a sort of draughts, with thirteen men; twelve representing geese, and the thirteenth a fox. They wrestle, and jump over a stick held horizontally; and are fond of giving grotesque accounts of different adventures. They likewise dance and sing, or rather howl in disagreeable measures. The new-married people live with the woman's relations for the first year; at the end of which they retire to their own *koïe*, or hut.

The Laplanders bury their dead in coffins, in some cantons with their cloaths on, in others quite naked. The pagan Laplanders inter their most famous hunters near the places consecrated to sacrifice. Formerly their custom

## THE LAPLANDERS. 27

tom was, to throw the body into the ground naked, and without ceremony; afterwards to surround the spot with stones, and to pile others upon it. They generally place a sledge with its bottom upwards upon the grave; and lay some eatables and pieces of furniture near it. Even the baptized Laplanders do this secretly. The rich give some little refreshment to the funeral attendants, but the generality of the people do not observe this custom.

All the Swedish and Norwegian, as well as the greatest number of the Russian Laplanders, bear the name of Christians; but their religion is full of superstition, and a compound of Christian and pagan ceremonies. The heathens still acknowledge, as their ancestors did heretofore, an Universal God, whom they call Joubmel. They admit, beside him, inferior divinities, good and bad, gods and goddesses. These deities, as they imagine, dwell and rule in heaven, as Joubmel, and Raidian, who take to themselves at death such as have conducted themselves well through life. Other gods inhabit  
the

## 28 FINNISH NATIONS.

the air, as, Beivé, or *the sun*; Horanguelis, whom they call also Aïa, or Thor, which signifies *thunder*. Another divinity of the air is Biag Olmaï: he presides over storms. Their terrestrial deities are, among others, Leïb Olmaï, Maderakko, and Saïvo Olniak. The former of these is the God of hunting; Maderakko is a goddess, who, with her three daughters, preside over every thing that relates to women; and their Saïvo Olniak are the gods of the magicians, and live upon the mountains. Jabme Akko, or the mother of the dead, has her abode on the surface of the earth: she takes care of departed souls till the final decision of their doom. Peskal, Rota, and many others, are infernal gods. Peskal, the sovereign of the malevolent gods, dwells in the centre of the earth, where they place their hell: he and Rota share in the government of the wicked. Evil dæmons have likewise their habitations in the waters. They are afraid of fiery goblins and spectres, which they call *Stallomna*; satyrs, or dæmons of the woods, and malevolent fairies of the lakes. There is, however, a great difference in matters of faith: one man believes in all these

## THE LAPLANDERS. 29

these divinities, while another admits a larger stock, and some considerably reduce their number.

Instead of temples, they have consecrated mountains, to which they always give some epithet from their rein-deer; for instance, *Styren Alda* signifies the rein-deer of the mountain Styra. They have lakes and rivers that are sacred. The former are called in their tongue *Ailekas Jäüvra*, and the latter *Passe Jok*. In all these places there are consecrated trees, on which figures are carved and round them are little scaffoldings, for the offerings, from three to five feet high. Even the Christian Laplanders have so much veneration for these places, that they never approach them without making some offering; nor will they upon any account hunt or make their habitation in the neighbourhood of them. The women particularly avoid them in the most scrupulous manner. Here are to be seen misshapen idols of wood and stone, or carved out of roots of trees. Their wooden idols are called *Passe*; and those of stone *Saëti*. The latter

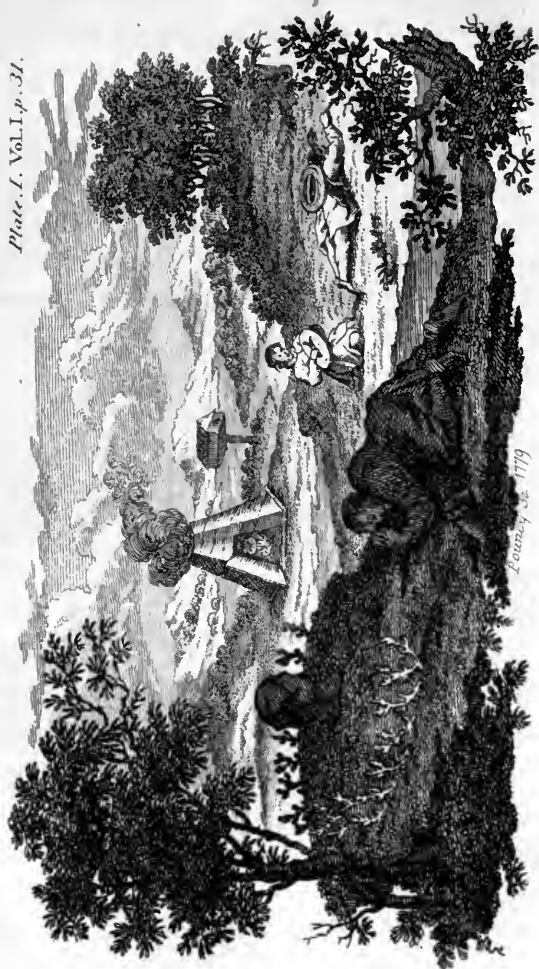
### 30 FINNISH NATIONS.

are chiefly found near lakes and rivers, and consist of a great heap of stones, shaped and piled up in the most whimsical manner. While they are fishing in these holy waters, they are forbidden, among other things, to speak, to have a dog with them, or to be assisted by women.

In times of epidemical disease among the rein-deer, in cases of sickness, of unfruitful marriages, and other temporal adversities, they make their offerings; always consulting a magician, to which of the gods they shall sacrifice, what offering they shall make, in what place they shall deposit it, and many more particulars. To this end the magician makes use of his magical drum [gobodès], which is a box of an oval shape, covered on one side with a skin, and furnished on the other side with several strings and pieces of iron to rattle and make a noise. Strange figures, intended to represent the heavenly bodies, beasts, and birds, with many other characters, are drawn on the skin. The forcerer puts a ring upon his drum, and  
beats







*Plate I. Vol. I. p. 31.*

*Fourney St. 1779*

## THE LAPLANDERS. 31

beats on it with his drum-stick, which is made of the mossy horn of a rein-deer; and, according to the figure on which the vibration of the skin causes the ring to fall, he answers all questions concerning former or future events. At the same time, he invokes the spirits to assist his drum; and, during this mummary, falls into a fit, during which his soul is supposed to be with the spirits of the air, hearing their converse and learning the decrees of heaven.

Every person carries his offering himself. Previous to this, the votary performs his purifications, ties up all his dogs that they may not cross his way; and proceeds, without speaking, towards the holy place, bearing the bones, or the horns, of the animal prescribed by the forcerer; and, as soon as he comes within sight of the place appointed for the offering, he falls down on his hands and knees, and crawls up to it. He then places his offering on the scaffold, and makes his prayer, continuing all the while prostrate with his face upon the earth. This done,

### 32 FINNISH NATIONS.

done, the business is over, and the votary returns home.

The generality of the offerings remain where they are thus deposited; which necessarily occasions a great quantity of bones and horns about the place. Some of them, however, bury their offering: but this may be because they were made to some subterranean deity.

They never offer any flesh in sacrifice; because they are persuaded that the gods themselves will cloath the bones again with flesh.

If a dog should devour a bone offered in sacrifice to any divinity, he must be killed; and the bone that he has eaten must be replaced by the corresponding one of his own skeleton.

At certain times, they pour the blood of some victim into a river; and, at others, make libations of milk and brandy, which they shed upon the ground. These ceremonies

nies

nies are to render the gods of the earth, and of the waters, propitious.

It is not at all surprising that people of such principles should be fertile in visions, apparitions, superstitions, and childish tales; and so the Laplanders are to a degree. They never mention the Bear by his name, but call him *The old one, with the fur-cloak*. They imagine their magicians possess the power of controlling the winds and the rain; of producing and destroying insects, of speaking to spirits, and a thousand other fooleries. But they believe, at the same time, that the thunder is inimical to the magicians: and hence their proverb, "If it were not for thunder, the world would be destroyed by magic." They attribute singular effects to certain words and phrases, and scarcely undertake any thing without a previous charm.

Of the christian Laplanders there are two kinds; those of the Greek and of the Lutheran churches. And there are very well-meaning, honest men, in each communion.

## THE FINNS.

**S**AME, or *Souome*\*, is the appellation which these people call themselves by. Their country they name *Souoma*, or *Sama*, and *Souomen Sari*, which signifies, *a fenny country, containing many isles*, which in their language are called *Sari*. The terms *Finns* or *Fenns*, *Finnland*, or *Finnmark*, are Gothic translations of the word *Souome*. The Russians give this people the name of *Finnitzi*, but more commonly *Tschouckontzi*; by which latter contemptuous appellation, they mean a gross, dirty fellow.

\* It will be thought strange by the reader, unacquainted with the languages and dialects of these parts of the world, that two words so seemingly unlike should be often joined together with an *or*, as if they were nearly the same. It is therefore necessary to mention, that it is extremely difficult to distinguish the *a* from the *o* in their pronunciation; and, indeed, there is nothing more common than to find the one letter written where the other is pronounced. This observation holds good likewise in the Russian tongue; many syllables are pronounced with a broad *o*, which in writing are spelled with an *a*, and vice versa.

Finnland

Finnland bounds the north-east angle of the Gulf of Bothnia and the Gulf of Finland, between the 60th and the 65th degree of northern latitude. It is generally thought to contain 3000 Swedish leagues square, or 30,000 square versts. The country is rocky, and full of high mountains, covered with forests, and immense marshes, with a vast number of lakes, some of them distinct, others having a communication together. In many of these lakes are islands; and, in their neighbourhood, many tracts of land very fit for agriculture. This wild country is not at all rich in minerals.

The greatest part of Finland is subject to Sweden. Carelia, or the southern part, has belonged to Russia ever since the year 1721. Its population, considering the obstacles already mentioned, cannot be very abundant.

The Finns, that fertile stock, which has been the parent of almost all the northern nations of Europe, are themselves of Asiatic  
D 2                      origin.

## 36 FINNISH NATIONS.

origin. In the most obscure periods of antiquity they abandoned their eastern seats, to settle in the western parts, which they occupy at present. These people have a great affinity with several nations, both European and Asiatic, such as the Tschheremisses, the Tschouvasches, and others. But their most conspicuous relationship is that which they have with the Laplanders and the Biarms, or ancient inhabitants of Permia; particularly with respect to the origin, the character, and language of these three people. It should seem that the Finns only separated from the Laplanders in the thirteenth century, on the introduction of Christianity among them, and on their having fixed habitations and other establishments. Many mountains, rivers, and lakes, bear Lapland names. From an edict published in the year 1335, by Smek, king of Sweden, it is evident that the Finns at that time maintained themselves by hunting, fishing, and keeping herds; that they had rein-deer, and used them for draught. History gives the same description of their constitution in ancient times, in Courland, and along the borders of  
the



the Baltic. The Finns were at that time governed by kings of their own: but at the beginning of the thirteenth century they fell under the dominion of Sweden.

With regard to externals, the Finns differ nothing from the Laplanders; but the former are more civilized and better informed. They are of the common proportion, and live in towns and villages. They have schools and academies among them; and make considerable progress in the arts and sciences. They profess the Lutheran faith; and use the Christian æra in their chronology. The Russian government has continued to them the enjoyment of their Swedish privileges; by which they are free. They form but one state, and have no nobility; but the boor yields precedence to the citizen, to the merchant, and to all persons in the service of the crown, whom they call *people of quality*.

Their towns are built after the Swedish manner. They carry on commerce, and the other business and trades which are common in towns. The boors are employed in agri-

### 38 FINNISH NATIONS.

culture, hunting, fishing, or they work in the forests, preparing pitch and tar, building vessels, &c. Not only the villages, but likewise the little farms that compose them, are often at a great distance from one another; so that a Finn's estate is generally of a great extent.

The house comprehends a room for summer, another for winter, and a third for a kitchen. The yard contains barns for corn and hay, stables, and upright frames to dry the corn upon. Besides these, they have magazines for different purposes, and a bath, all built of firs, laid on one another without regularity, after the manner of building in Sweden and Russia. The furniture and household implements are the same as in Sweden.

All kinds of corn succeed very well, especially in Carelia: but in many provinces it is subject to frequent accidents from the nature of the soil, which is a cold and effervescent clay, whose consistence varies according to the drought or humidity of the season. The ground in many places abounds  
with

with springs. Their nights are cold, and the hoar-frost comes very early.

The most certain crops are those of rye and barley. As even in the years of greatest fertility the country consumes the crop, a severe dearth must naturally be the consequence of a short harvest; and then the people are obliged to eke out their meal by the mixture of fir-bark, and other vegetable substances.

The Northern Finns still make use of reindeer; the rest employ the usual beasts for draught, as horses and oxen. All their cattle are hardened to the climate, but are small. The chase and fishing supply the generality of the inhabitants with the most certain food. The female boors are industrious and good housewives: they make linen, and a coarse cloth called Volmar, and understand the art of dyeing. Their frames for weaving are of the simplest construction, without being deficient in any thing essential. They may be taken to pieces, rolled up with the woof and all the work upon them, and set up again in an instant.

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The Tartars for the most part make use of frames of the same kind.

The Finns do not make butter after the Russian manner, causing it to curdle by heat; but by beating the cream till it thickens. The lower people are great eaters, making five meals a day, and are immoderately fond of brandy.

The dress of the inhabitants of towns, as well as that of persons of distinction, differs in nothing from what is worn in the Swedish towns; and that of the boors is not much unlike those of Sweden. They generally wear their beard; though many are content with whiskers. They wear breeches, and many of them twist rags round their legs instead of stockings. Some of them wear leathern shoes; others a sort of sandals; but the greatest part have them made of matting, at two copeeks \* a pair. They tuck the shirt into their breeches †, and

\* A copeek is equal to a half-penny.

† In which they differ from the Russian peasants, who wear it over the breeches.

wear a waistcoat, with a small coat cut exactly to their shape, which they button, buckling over that a leathern girdle. Their hair is never tied up, and they wear on their heads a hat somewhat in the Dutch fashion, or caps of different shapes. A large knife, keys, and instruments for striking fire, are tied to their girdle. Their cloaths are made of the coarse cloth called Volmar, which their wives and daughters make: sometimes they are made of finer cloth, which they buy; of skins and linen, and, in hot weather, of white linen. In winter, their outward garment is a sheep-skin, with the wool worn inwards, and other skins,

The women wear shifts and drawers, stockings, and slippers, or a kind of shoes which cover no more than the under part of the feet, and come over the toes like a sock: a gown like a short, wide, loose shift, without sleeves. Their apron is small; but their waistcoat or boddice is made like a common shift, with wide sleeves. They cover their head with a linen mantle, which falls over their shoulders and half their back. Their

## 42. FINNISH NATIONS.

Their neck and breasts are adorned with a number of strings of glass beads; and they always wear large ear-rings. In summer, their petticoat and boddice are made of linen, dyed after their own fancy by themselves. Sometimes they are decked with a kind of embroidery of various colours, and with little white shells\*. Their winter cloaths are made of coarse cloth, or sheep-skins. Their aprons are not gathered, but whimsically set off with work, glass beads, fringes, &c. The girdle passes twice round the waist, and is tied in a large knot at the side, and is either leather or linen, about three fingers broad, fringed at the two extremities.

In winter, the country-women that are in easy circumstances wear costly furs on holidays, when they appear in gala. In summer their dress differs but little from that of the meaner sort above described, but is rather more elegant, and more highly finished;

\* The *Cyprea Moneta* of Linnæus. The same shell they sometimes use to ornament the bridles of their horses.

and of course made with more trouble. Their little gown is of silk, longer than common, with ornaments of a different colour, resembling furbeloes. It is adorned before, from the knees down to the furbeloe, with tawdry embroidery, and glass-beads, &c. The small apron which they wear is striped with several colours, wrought, and adorned with medals and glass beads. Their girdle is studded with tin and brass in the form of buttons, and is tied before with a number of ribbons. The gown is hemmed at the bosom with great nicety, and likewise embellished with glass beads and shells. These people likewise hang several strings of false pearls round their neck. A great number of ribbons, of about six inches in length, pass through their great earrings, and float upon their shoulders and shift-sleeves, which are very full, open, short, and prettily wrought with different-coloured worsted. Their head is covered with a handkerchief folded in a fanciful manner, passing under the girdle, and falling down the back to the heels. Under this head-dress

#### 44 FINNISH NATIONS.

dress is a circlet of leather, about as broad as one's hand, to cover the hair; at the forehead it is covered with gold-lace, or shells and beads, and a white fringe finishes it at the eye-brows.

The Finns have professed Christianity for several centuries, and follow the ecclesiastical constitution of Sweden. Their ceremonies, therefore, at marriages and interments differ not more from those in Sweden, than particular provinces in large states vary from one another. When a country girl is promised in marriage, she must make a present of four or five ells of linen, and a pair of stockings, to every person that is invited to the nuptials. The guests, in return, make her a present in money. But, as this does not compensate the expence of the linen and stockings, and as the money remains with the bride, the marriage of daughters becomes so burdensome to mothers, that it has occasioned the proverb: *Marriageable girls ruin the farm* \*.

\* Talon howith aäl.



The Finns frequently live to a very advanced age ; although the dropfy, the scurvy, the epilepsy, and especially the hypochondriac affection, which they call *hioutanti*, are diseases very common among the country people.

The ancient Finns were such zealous idolaters, that it was found necessary to call in the secular arm to advance their conversion, which was effected about the middle of the twelfth century, in the reign of Eric king of Sweden, during the papacy of Alexander III. and under Stephen and Henry bishops of Upsal. In the middle of the sixteenth century they were compelled to embrace Lutheranism by the Swedes, who did not give themselves much concern about the reality of their convictions.

After so long a succession of ages, the particulars of their ancient idolatrous religion are become very obscure and imperfect ; but the principles and foundation of it are yet to be met with among the Laplanders, and other descen-

## 46 FINNISH NATIONS.

descendants of these Finns, who have perpetuated their idolatry.

The Finns worshiped one sovereign Father of the world under the name of *Joumar* or *Joumala*, which word signifies *God* in their language to this day. Some represented *Joumala* by the figure of a great statue, with a collar of gold about its neck. *Thor* was also one of their gods: he very much resembled *Joumala*; and, perhaps, was the same under another name. They believed in many subaltern divinities, to whom they offered sacrifices. Some of their idols were placed in the holes of rocks.

They held a Devil, whom they called, as the Laplanders do, *Perkel*, or *Peiko*, which signifies the infernal God. To the inferior devils they gave the name of *Maabines*, or impure spirits.

Notwithstanding these idols and their worship have been so long banished Finland, much superstition remains among the country people. These old notions are handed down  
from

from father to son, and can hardly be rooted out; and it must require many centuries before they will be totally extinct. Their farms are so distant from one another that they cannot reap the advantage of a sound and reasonable instruction.

The following are some of their superstitious opinions:

Who so undertakes any business on a Monday or Friday, must expect very little success.

He that makes a riot on St. George's day, is in danger of suffering from storms and tempests.

On Christmas-day it is not good to let the cattle out of the stable.

A piece of money, or a bit of silver, must be thrown into the trough out of which the horses drink, on St. Stephen's day, by every one that wishes to prosper.

No fire nor candle may be kindled on the eve of Shrove Tuesday.

The Feast of Allhallows almost drives them out of their wits. They call this feast *Kikri*, which was the name of one of their idols. On the eve of this day, in memory of the saints of the Romish church, they take care to provide baths of hot and cold water, with bundles of birch twigs \*, &c. set out a table, and place provision upon it. As soon as it is dark, the master of the house, in his best cloaths and bare-headed, opens the back-gate of the yard with as much politeness and as many bows, as if he were receiving a number of visitors. He then approaches the bath with great ceremonious deference, as though he conducted some very respectable guests into it, and then closes the door. Some time afterwards he goes to let out his imaginary saints, and reconducts them to the yard-gate, holding all the while a bottle of brandy in his hand.

\* Little twigs with the leaves on them, used constantly in the baths for the purpose of rubbing the body, and thereby promoting perspiration.

'The same night they treat the goblins \* with a feast; and their table is spread in the stable.

In remembrance of their idol *Kikri*, they kill a lamb also on Allhallows-day, very early in the morning. After it is cleared of the entrails and offals; they dress and eat it, without cutting away the smallest bone.

One of their festivals, which they call *Vouoden Atkaïas*, is rather idolatrous than superstitious. The father and grandfather of the person that intends to keep this feast, pitch upon a day on which they invite their friends by eating a sheep together. They are very careful not to give the least morsel of it to any animal whatever; on which account they bury the bones and offal. They expect no success or prosperity in their cattle, if they neglect this solemnity; during which, according to appearance, they recite certain invocations or prayers, addressed to their ancient idols.

\* Or spectres, which they call *Raggana*.

## 50 FINNISH NATIONS.

Bears are held in great estimation among all the pagan nations of the North and North-East. These people believe that the souls of these animals continue to live after their death, as well as those of the human race : and this it is that has occasioned all that superstitious grimace observable in the hunting of this animal.

The old Finns had certain songs, which they sung at the death of the bear. That the reader may form some idea of them, we shall subjoin one translated from the Finnish poetry :

“ B E A S T of all forest beasts revered, subdued,  
and slain,

Health to our huts, and prey an hundred fold

Restore ; and o’er us keep a constant guard !

I thank the gods, who gave so noble prey !

When the great day-star hides behind the Alps \*,

I hie me home ; and joy, all-clad in flowers,

\* The name of that chain of mountains, almost always covered with snow, which crosses Lapland.

For three long nights, shall reign throughout my hut.

With transport shall I climb the mountain's side.

Joy op'd this day ; joy shall attend its close.

Thee I revere, from thee expect my prey ;

Nor e'er forget my carrol to the bear."

The LETTONIANS, the  
ESTONIANS, and the LIEFFS.

THE Lettonians, the Estonians, and the Lieffs, inhabit Lieffland, or Livonia; the former make also a part of the inhabitants of Courland. Estonia, or Estland, and Livonia, bear the name of their inhabitants. They have all an affinity with one another; but make not one nation. The Lettonians are of the same race with the Lithuanians and the ancient Prussians; that is to say, descended from the Slavonians and Finns.

At the beginning of the thirteenth century they formed themselves, by degrees, into a nation, near the mouth of the Vistula, and have since expanded themselves to a wider compass. Three parts out of four of their language is composed of Slavonian terms, and the rest of Finnish origin. The Estonians are less mixed; and the Lieffs, as well as the inhabitants of the isle of *Œsel*, are simply



## THE LETTONIANS, &c. 53

ply a branch of Finns. Their Finnish dialects differ in the same degree, and that so conspicuously, that every one of them is at length become a language by itself. These three nations are usually confounded by the Germans under the name of *Undeutsche*, which signifies Non-Germans, and comprehends them all. If any one should chuse to derive the name Lettonians from the word *Lada*, or *Liede*, which signifies *to root up*, or *break up land*, it would not be more destitute of probability than many hundreds of derivations daily imagined. They have been cultivators of the ground from all antiquity.

When they left their situation on the Vistula to settle in Livonia, about the middle of the thirteenth century, the Finns, who lived chiefly by their flocks, and neglected the culture even of their arable lands, were not at all averse to the union; for the Lettonians immediately set about clearing the ground; and, by the preparation of that sort of manure which is made by burning the trunks of trees and bushes in the field, spread themselves so, that they obliged most of the Finns to retire. But such as

chose to remain, adopted a life of agriculture; and this method of manuring is universal among them to this day. About the same period, the Knights of the Teutonic order having completed the conquest of Courland and Livonia, all the inhabitants of these two countries were converted to Christianity, and declared the slaves of this foreign nobility, who took them as their property, and have kept them as such ever since.

In their stature and whole exterior the Lettonians differ; but, in general, they are very like the Finns. Great numbers of them are of a phlegmatic and melancholy disposition. Except life itself, and the pleasures of love, every thing in the world is indifferent to them. The oppression they groan under, poverty, a hard education, and their general constitution, have inured them to the severity of the climate, want, and submission. They are of a phlegmatic temperament, idle, filthy, and addicted to drunkenness. They are not, however, destitute of capacity. Their women feel not so severely the hand of oppression as the men; and are not without a share of beauty and vanity.

Their

Their villages are small, and their habitations dirty. Their houses are little huts made of baulks, placed upon one another, and fastened together by notches at the corners. This is the common architecture of the people of all these parts of the North. A peasant wants nothing but timber and a hatchet to build his house\*. The habitations are small, but warm, and suited to the climate, as being easily heated in the sharpest winter. Their little villages are distributed about the estates of the nobility to whom they belong. Their food and furniture indicate the greatest indigence. Those whom their lord does not take into his immediate service, have a little field or meadow, with some cattle to procure a sort of subsistence from. The time, however, to look after it must be subtracted from their sleep, the day being scarcely sufficient to till the ground of their lord, repair the buildings, fences, and other works, which they do for

\* Except moss, with which he crams the interstices against the cold.

the most part as a commutation for taxes. The women sew, and do other works which they are obliged to carry to the lordship. The Lettonians seldom give themselves any trouble, because their masters are obliged to maintain them without it. Such of them, however, as live under a mild proprietor, know how to turn the gentleness of their master to their own account, and often get a great deal of money: but they commonly defraud the community of it, by burying it in the earth.

The men dress themselves like the Finns, excepting that they do not all wear their beard.

The dress of the women is very pretty, and has some resemblance to that of the Slavonian women. They wear stockings, shoes or slippers, white shifts with sleeves very full towards the shoulder, but close at the wrist. They wear the common gown of females, with long aprons, and a kind of boddice which comes down no lower than  
the

the petticoat. They wear a necklace of glass beads, which falls down likewise on their breast; and, being composed of a number of rows, serves as a tucker. The sides of the sleeves are worked or pinked, and the boddice is made of a party-coloured stuff, or of linen worked with various colours. The bottom of the petticoat and apron is adorned with a border five inches wide, made of another stuff, or of a different colour from that of the petticoat. Sometimes there are many borders all alike, except in size, round the petticoat. They have a girdle likewise, prettily worked, and fastened above the hips.

Married women are distinguished from maidens only by the head-dress. The former wear little caps to the shape of the head, of several colours, and ornamented with gold or silver lace. They fix to these caps behind a cockade, from which descend a number of ribbons and strings of various colours, which wave upon their shoulders. Maidens do not wear the little under-cap, but have a stiffened circlet on the top of the forehead,

I

covered

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covered with gold lace, raised in front, and tied behind with cockades of different colours, the ends of which, being about six inches in length, fall upon their loose hair, like the ribbons of the married women.

These people were first converted to the Christianity of the Church of Rome: but force had more influence than conviction on their conversion. About the middle of the sixteenth century they were converted from popery to the profession of the Lutheran faith. Some merchants of Bremen laid the first foundations of Christianity among them; the knights of the Sword contributed to it rather by their arms than their arguments; and those of the Teutonic order brought it to perfection. When their pagan religion was at its height, the documents of it were only preserved by oral tradition: it is therefore no wonder, that, after so long an abrogation of its tenets, we should now be so much in the dark about them. However, besides the ignorance with which they hold the dogmas of Christianity, such a superstition predominates among them, that

that the vestiges of paganism are easily traced. It was, without doubt, exactly that of the Finns and Laplanders. With the latter, they named the Great First Cause, *Joumala*, and *Thor*; believing that the properties of the divinity, as well as the phænomena of nature, were subject to him as so many inferior powers. They called the devil *Vels*; and ghosts or dæmons, *Raggana*. *Griéva* was the title of their high priest, who was at the same time their temporal sovereign.

## THE INGRIANS.

THE Russians made themselves masters of Ingria, or Inguermannlande, in the beginning of the present century : at which time the inhabitants of the flat country were a Finnish people, but little different from the Finns of Carelia as to their language and manners.

These Ingrians were called *Ifchorki*, and *Ifchortzi*, from the little river *Ifchora*, which runs into the Neva. Ingria, having been the first conquest of Peter the Great, did not retain its ancient Swedish privileges, which were granted to Carelia : on the contrary, Peter arbitrarily gave away the portions of this new-conquered country, which has ever since been governed by the laws of Russia. According to the custom of this empire, the crown made a present of one part of the *Ifchortzi* to certain Russian nobles ; who, on their side, were obliged to people the less cultivated



cultivated cantons of Ingria with colonies of Russians from their estates; and thence it is, that we often see a village of Russians surrounded by villages of Finns.

The Ischortzi have for a long time followed agriculture, as well as the other Finns. Their œconomy is an ill-chosen mean betwixt that of the Russians and that of the Finns. They assemble in small villages, of five or ten farms each; and live miserably in small dirty huts. Their household furniture indicates the greatest penury; and their manner of living is squalid and disgusting. Notwithstanding that the land each family occupies is of tolerable extent, their agriculture and their cattle are equally poor. Their inclination to idleness and drinking leads them often to sell their stock, and the very corn they have saved for sowing the fields; the money which that produces they squander away in a very short time, and are thus reduced to the most deplorable indigence. In this state they behold their cattle die of hunger and cold with the most perfect indifference. Some of them, however, imitate the  
Russian

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Russian villagers, who are better managers, more at their ease, and in better circumstances.

With their poverty and disorderly life, the Ingrians are a stupid, suspicious, thievish race, and dangerous from their phlegmatic and pilfering temperament. Those who live along the road to Riga greatly resemble the people we call gypsies; are vagabonds like them, and calculate nativities, and tell fortunes. Such as come to Petersburg for those fraudulent purposes would scarcely be known from the gypsies about London. It is but a few years ago, that a whole village of these wretches were banished to a desert island in the gulf of Finland, for murders and other crimes committed on the highway. The boys from several villages together frequently elope at once; and there is every reason in the world to believe that this is for very bad purposes.

The dress of the men is exactly like that of the Finn boors; but the habit of the women betrays a vanity, which, considering

the poverty of this people, and the tyranny which their husbands and fathers exercise over them, may pass for luxury. The lower part of their dress resembles that of the Finn countrywomen. Their shift reaches down to their knees, has a neck, and close wristbands, both of them pinked or wrought. The sleeves are large, and whimsically worked. The body of the shift is large, and puffed with numberless plaits; and the making of it, is usually four weeks work. Instead of a petticoat the Ingrian women tie on each side a linen apron without gathers. These aprons are sometimes of cloth, and sometimes of linen worked with different colours. These behind come over one another, but before they are at some distance, the open part of the petticoat then left is concealed by a smaller apron adorned with glass-beads and little shells. Several strings of these beads are worn round the neck, and fall upon the breasts. They carry, rather than wear, heavy ear-rings, with the addition generally of strings of beads. The girls wear their hair loose and uncovered; the married women,

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men, on the contrary, conceal their hair; like the Finnish women, with a piece of linen, six archines \* in length, folded towards the middle into a kind of cap, while its extremities fall upon the back, and are supported by the girdle in such a manner that the whole makes a kind of spread sail over the shoulders. When they dress themselves to go to town, they commonly put on the Russ cap, called *kakofchnik*, which is ornamented with a peak in front, is lined with fur, and laced round the edges; with this they wear a long gown [*kaftan*] made of coarse stuff, and fastened down the breast with buttons.

At the time that the Russians made themselves masters of this country, the Ingrians had Lutheran ministers for every canton, which was the religion they professed: but numbers of them have been since converted to the Greek faith.

These people are full of absurd notions and pagan superstitions, which they mix with

\* An archine is about three quarters of an English yard.

the ceremonial of Christianity. They commonly look upon the figures of the saints as idols to be adored. They carry them into the woods with proceſſional ſolemnities, and pay them there a formal worſhip.

When a man is inclined to marry, he buys himſelf a girl, and celebrates his nuptials. All the way to the church they are accompanied by two women in veils, who ſing as they go compositions, if one may call them ſo, totally deſtitute of common ſenſe. No ſooner is the marriage ceremony performed, than the huſband begins to treat his wife with the utmoſt ſeverity, and thenceforward keeps her under ſtrict diſcipline; though not always with the greateſt attention to juſtice. She is often beaten for the faults of the children, and ſometimes for thoſe of the domeſtics.

The dead are buried by the prieſt of the profeſſion to which they belong: but theſe ſuperſtitious people return to the grave under covert of the night, and, having taken up the ſod, depoſit eatables for their departed friend, which they renew during a fortnight or three

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weeks. Dogs and other animals easily scratch up these victuals and devour them; while the good folk that placed them there believe they were consumed by the deceased. Their general opinion is, that they continue to live in the subterranean world in the same manner as they did on the surface of the earth; and that the grave is little more than a change of habitation: for which reason they bury their money, that they may have it to use in the world to come. They speak to their deceased friends, and go to their tomb for that purpose; but, at the same time, are much afraid of them. Some gentlemen, not long ago, surpris'd a woman in the environs of St. Petersburg in this act, and heard her without being perceived. She was telling her deceased husband, that a fortnight after his decease she married again; that, to appease his manes, and to prevent his doing her any injury for it, she had approached his grave, upon which she had laid herself flat, crying grievously, and making bitter lamentations; and length she concluded by saying, with many tragical gestures: "Behold, thou art  
" dead. Alas! alas! But be not angry with

“me, that I have married this lad much  
“younger than thee. Alas! alas! I will not  
“take the less care of thy son, thy little  
“darling. Alas! &c.”

Among their holy places there is one upon the road to Riga, at the distance of about ten versts from Petersburg. It is formed by a large lime-tree, whose branches are interwoven with those of the forest that are nearest to it, and forms a delightful natural bower. Peter the Great was charmed with this lovely spot, and used frequently to stop at it. On the festival of St. John, at night, the Ischortzi assemble under this tree, and remain till morning, shrieking, and singing, and dancing, round a great fire; concluding their orgies with burning a white cock, and making the absurdest gesticulations and grimaces imaginable.

## THE TSCHEREMISSES.

**T**HE Tschheremisses call themselves by the name of *Mari*, which signifies *men*; and they call the Tschouvasches *Kourk-mari*, or *men of the mountains*. These people are settled in the governments of Casan and of Niznei-Novogorod, on both the shores of the Volga; but chiefly along the left side of that river, and reach even into Permian. Some of their villages are detached from those of any other people, and some are mixed among the villages of the Tschouvasches and Russians.

The Tschheremisses are of Finnish extraction; they speak indeed a language peculiar to themselves, but it takes its origin from that of the Finns. Writing and letters are altogether unknown among them. During the sovereignty of the Tartars\*, they were  
in

\* I keep the common orthography of this word, because I would not seem to affect singularity. Properly



## THE TSCHEREMISSES. 69

in subjection to that people, and dwelt nearer the south, between the Volga and the Tanais or Don. They had their particular Khans or chiefs even since their subjection to the sceptre of Russia; but the race of these Khans became extinct by the death of Khan Adai, a Tscheremissian prince, who was valiant and courageous, but much devoted to the crown of Russia. At present they pretend to neither princes nor nobles. In the earlier times this people led a pastoral life; but, by degrees, they imitated the Russians, and have begun to plough the earth, and cultivate their fields; because, the land they occupy being much smaller than what they formerly possessed, they are no longer able to draw a maintenance from their flocks alone.

perly it should be *Tatars*; and the French and German writers have within these few years adopted the right method. We have been so long accustomed to write and pronounce Moscow or *Musco*, and *Tartars*, that to change them at once to *Moskva* and *Tatars*, would require more authority than that of one man. However, if any one hereafter shall chuse to pronounce these words in this manner, he will be in the right. At the same time it is true, that the Russians call an inhabitant of Moskva *Moskoffski*.

In their exterior, the Tſcheremiſſes are a ſort of mean between the Tartars and the Ruſſians: but the men have neither the vivacity nor the determined character of the Ruſſians; and their women are much inferior to thoſe of Ruſſia, as well in regard to comelineſs, as in gaiety of temper, and vanity of drefs; though otherwiſe the Tſcheremiſſian women are tolerably well made.

What the Tſcheremiſſes want in alertneſs they make up for in induſtry. They are headſtrong and ſuſpicious, like all other unpoliſhed people. They have no calculation of time, either by years or months; and are totally deſtitute of all tradition concerning their anceſtors.

Theſe people never dwell in towns. Each village is compoſed of about thirty houſes at the utmoſt; which, in like manner with thoſe of the Ruſſians, has a ſort of provoſt, called *Sotnik*, an under-provoſt, or *Deſatnik*; inſtead of both which, ſome villages have only a *Staroſt*, or elder, whom they chuſe from  
among

## THE TSCHEREMISSES. 71

among themselves. It is his business, besides labouring like his brethren, to hear complaints, adjust differences, and inflict punishments.

The farm consists of a hut of only one room for the family, a few stables and out-houses in the yard, none of which are contiguous, and several little magazines built each on a perpendicular bank, which serve them also for chambers in the summer season. All these buildings are of wood, forming a square, the area of which between the different huts is all open. Their rooms for winter are built at the height of about four or five feet over a cellar, to which you ascend by a few clumsy steps, under a covering of planks. Each room contains, besides the oven, a hearth for culinary purposes, and a broad bench for the family to sleep on. Sometimes the kitchen is in the dwelling house, and then it is called The Black-room, which in truth it is from the smoke, which has no vent by means of a chimney. The doors of their rooms are very low; and, instead of a window, a hole is made of about a foot and a

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half square, covered with bladders or linen, to answer the purpose of glass. Their household goods resemble those of the Russian villagers.

All the Tschheremisses are husbandmen in the style of the Russian peasants. The pagans still abhor pork; and it is only a very few of such as have been baptized that are able to conquer this prejudice. In winter they follow hunting.

This people are neither enterprising nor skilful; and consequently are poor. If any one possesses thirty horses, as many horned cattle, and about forty sheep, he is a great man amongst them.

The women are employed in sewing, in making linen, and embroidering their linen garments with wool of their own dying. The Tschheremisses are totally regardless of cleanliness in their cloaths as well as in their victuals. The pagans eat indifferently the flesh of horses, bears, all sorts of birds; and, in case of necessity, even of carnivorous animals;

## THE TSCHEREMISSES. 73

animals ; but they will never touch any animal that died by sickness or accident. They understand the management of bees, both wild and domestic, exceedingly well ; and are very fond of fishing. They never meddle with weaving, though the Russian peasants succeed so well in that employment. Their imposts consist in a capitation tax according to the number of males in each district, in recruits, and in the relay horses they are obliged to furnish. Some Tschheremissian villages in the district of Koungour pay their tribute in the furs of martens.

The dress of the men is nearly like that of the Russians, excepting that they comb their hair from the crown of the head straight down, and then cut it all round nearly close to the head. The collar, wristbands, and bosom of their shirts, are embroidered with coloured worsted. Their coat is of a coarse Russian cloth, made of black wool, and has a cape behind like that of our English furtout, and an opening in the skirts on each side. The dress of the married women is the same as that of the girls, only better worked. They wear

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wear trouzers; and, instead of stockings, wrap their legs in linen rags\*; their shoes are made of the bark of trees, cut into stripes, and matted. In the summer season they wear nothing over their shift; which is not put into the trouzers, but hangs over them all round. This shift is close at the neck and the wrists, cut into shape, and comes down to the knees. The neck, the wristbands, and all the seams, are covered with a whimsical embroidery of different-coloured worsted; a large buckle holds it together at the bosom, and a girdle round the waist. When they would be more dressed than ordinary, they put over this shift a habit like a morning gown, made of various-coloured cloths, and tolerably fine; to this latter they generally give an edging of beaver. Their caps are very high, and in the shape of a cone; they call them *schourki*, and make them of the bark of birch, covered with skin or linen, adorned with glass-beads, little white shells, and small silver money. From

\* Haybands are often used for this purpose, when they go on horseback in the winter. But the linen rags are their common wear; and are tied on, to keep them from unwrapping, by a rush, or piece of pack-thread, passed several times round the calf of the leg.

this

## THE TSCHEREMISSES. 75

this cap a ribbon three inches broad, called *schirkama*, garnished in the same manner as the cap, falls down the back. Some wear a broad ribbon on the forehead, covered with pieces of money and glass-beads, instead of the *schourk*, and this kind of head-dress is called *oschpou*. The Tschheremissian women of the provinces of Oufa and Viatic commonly wear a number of rings, thimbles, and all sorts of rattling pendants, at their girdles, which ornaments reach down to the joint of the knee behind; and as she walks thus curiously adorned, her trappings make a noise which offends the ears.

The women generally chuse to lye-in in the bath-rooms; in which they imitate the Russian countrywomen. The first man that comes to visit the lying-in woman gives a name to the child if it be a boy; and the first woman, if it be a girl. Ever afterwards the children call these people *Atai*, or father; *Abai*, or mother. Their most common names of males are *Sengoul*, *Kispelat*, *Erbaldi*, *Ilmet*, &c.; and the most usual female names are *Pidelet*, *Astan*, *Nafouke*, &c. These national names often obliterate entirely

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entirely the baptismal names of those that are christians, more especially among the females. Husband and wife they call *Vata* and *Mári*: *vata* in their language signifying woman; and *mári*, husband, man, or Tschere-mis.

The man buys his wife; and the sum he pays for her is called *olon*. The usual price of a marriageable girl is from thirty to fifty roubles; some, however, are worth eighty, and there are that will fetch an hundred. Polygamy prevails among the Pagan Tschere-misses. As the wives are destined to submission and labour, it often happens that a rich father buys wives for his sons when they are no more than about six years old, yet the wives are never younger than fifteen. The wife's portion consists of cattle; so that a boy married thus early on his arrival at an age of maturity finds himself often the possessor of a numerous flock. The degrees of kindred are observed among them in their matrimonial contracts; and though, if one sister dies, they make no scruple of marrying the other, yet one man never marries two sisters at the same time. He that names the  
child



## THE TSCHEREMISSES. 77

child on its birth is called name-father, and he commonly asks a daughter in marriage for his name-son; and when he has concluded the bargain, the young people are permitted to visit one another, and then perform the ceremony of exchanging rings, which is called *schergas vastaltas*.

On the day of the nuptials the bridegroom, accompanied by his friends, goes to the house of the bride; and, as they have musicians playing before them, numbers of people join the procession as it passes through the villages. The bridegroom then pays the rest of the price agreed upon for his wife, distributes presents, and after that the whole company sit down to eat and rejoice; the next day, his bride being covered with a veil, he takes her away with him to his habitation, notwithstanding all the tears she sheds, and all the resistance she makes.

In the house where the nuptial ceremonies are performed, a *kart*, or Tschheremissian priest, rehearses a prayer before the idol of the house placed upon the table. The prayer ended, a feast and diversions succeed, with

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songs and dances, and the sound of the *goufli*, the *schibber*, and the *kobasch*. During these different amusements, they take the bride apart, and transform her into a woman; that is to say, they take off her veil, and put her on a cap less ornamented than that she wore before marriage. The husband then conducts her into the eating room; where the *juktulsch*, or *kart*, repeats another prayer over the bride, who kneels before him. After this ceremony, she distributes presents, offers beer or mead to every guest, and then returns into her hut. In the evening the bride undresses herself; but it is not without a great deal of resistance that she suffers the bride-women to put her into bed. On the entrance of the bridegroom the door is barricadoed; and the next morning he that represented the father of the bride, accompanied by several women, enters the nuptial chamber holding a whip in his hand. If, after the proper inquiries, there appear no tokens of virginity, he shews the whip in a threatening manner to the bride, and within a day after fails not to return to put his threats in practice. In this manner, or by an abstinence longer or shorter,

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shorter, according to the degree of criminality, they punish the levities and misconduct of their wives, and their negligence in the duties of marriage. The morrow of the nuptials is spent also in jollity and good cheer. On retiring, every one of the guests throws some copeeks\* into the last cup that he takes, as a present to the new-married folks. Among the christian Tſcheremiſſes almost all the weddings are preceded by this pagan marriage, and frequently even a long time before the celebration by the christian priest. Neither is it uncommon for some rake of a Tſcheremiſs to take the liberty of dispensing with all this ceremony. He lays hold of the girl, takes her home, and, so soon as she is with child, he gives the father of her as much as he thinks proper, and thus obtains a wife without the trouble and charge of the marriage ceremony.

The Tſcheremiſſes put the deceased dressed in his best cloaths into a coffin which they call *Schupar*. The ceremony of interment

\* A copeek is a Russian copper coin, of the value of a half-penny.

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is performed on the day of the person's death, and the procession consists of people of both sexes. The grave is always dug from west to east, and the head of the corpse is deposited to the west\*. The friends of the deceased put a number of copecks into his girdle, and furnish him with certain other things that have been necessary to him in life, such as a last for making shoes † upon, a stick to drive the dogs away from him, and a little bunch of rose-tree twigs for repelling evil spirits. As soon as the grave is filled with earth, every one of the company places a little torch on the grave of each of his departed friends, repeating several times, *Live in harmony and friendship*; he then takes a cake, and, having eaten part of it near each of the lighted torches, lays three pieces of it on every grave, and says, *This is for thee*. The whole ceremony ends with placing over the grave a sheet of linen fastened to a pole like a flag. On their return home, they bathe and change their cloaths, throwing away the old cloaths of the deceased, and

\* The burial place is called *Sulugartla*.

† Their shoes are made of the bark of trees.

hanging

hanging out the serviceable ones to be purified in the air.

They honour the memory of the dead by three commemorative festivals, which they call *schoumet*. The first is held the third day after the decease, in the following manner: the friends return to the grave, and there eat cakes as on the day of interment, laying three pieces as before, and telling the dead man that they are for his use. The second feast is on the seventh day, when they assemble at the house of the deceased, light torches, eat cakes, and send pieces of them again to their friend. The third is on the fortieth day, and consists of the same ceremonies as the second. Besides these, every village celebrates yearly a general commemorative festival, the ceremonial of which is exactly similar to that of the three particular ones.

The Tschheremisses believe, with the generality of the Pagans, that the existence after death is but a prolongation of their actual life, with the exception of a few particulars: and it is for this reason that they furnish their

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dead with conveniences agreeable to this idea, such as money, eatables, &c.

Their religion is idolatry ; and in the performance of it they follow implicitly the precepts of their priests, whom they name *Mouschan*, or *Maschan*. *Jugtufche* is the appellation of their principal pontif. These priests are likewise magicians, the interpreters of dreams, and the foretellers of fortune. They are held in great veneration by the *Tscheremiffes* ; and are at present but few in number. Every community replaces them by a *kart* of its own election, taking care to bestow the charge on a man reputed for discretion, and respectable for his age and irreproachable manners. To every priest is given an *Oudschou*, or sub-presbyter, in quality of assistant.

*Yeuma*, in their language, is the general name for God, whom they also call *Koyou-youma*, or Supreme God. That the Almighty may be absolutely happy, they give him a wife called *Youmon-Ava*, or Mother of the Gods. She is placed immediately next to  
the

the Great First Cause, and receives an extraordinary veneration. They admit of inferior divinities endowed with benevolent dispositions, and imagine them to be the offspring of the two Supreme Deities, or at least of their family; that the government of the world, and the distribution of destiny, is their proper inheritance as the sons of God. Some of them are married, and others live in celibacy. They commonly comprehend all their divinities under the appellation of *Toumon Schoutjéka*, the household of God.

They do not agree as to the names of their Gods, and the ideas which they affix to their active influences; some of the priests acknowledging a considerable number of them, and others but a few; one man, in such an affliction or calamity, addressing himself to a God whom another hardly knows, who therefore has recourse to one whom the former worshipper believes to be of a different complexion and unpropitious. The most general divinities of the Tschéremisses are *Pourukjéba*, named also, *Pougourjéba Téma*, and *Koudortjéba Téma*. Under the idea of these

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Gods is designed the tempest. *Pouembar Youma* seems to be the prophet adopted by the Tartars, who call their Mohammed *Puember*, which signifies *prophet*. The goddesses whom this nation adores are *Kitscheba*, the mother of the sun, *Kaba*, and several others. The men address themselves to the Gods for remission of their sins, and the women implore absolution from the Goddesses.

With these people, the devil, whom they call *Schaitan* \*, is the parent and origin of the malevolent gods. They never pronounce his name, but call him *Yo*. He hath his dwelling in the water, and disseminates calamities, misfortunes, and disasters, chiefly about noon. Their *Vadasch* are dæmons of the forests who have the care of the woods and game, and are the causes of prosperous or unprofitable huntings. They admit also of malevolent Goddesses. But many of the same name are found among the evil and the good.

\* This is not much unlike the Hebrew name Satan: but I can draw no inference from the similitude.



It cannot be said that they hold their idols in great estimation ; but the object of their greatest fear is *Koudortscha*, the God of thunder, to whose power they ascribe the fertility of the earth and plenteous harvests. They represent him under the figure of a sort of puppet, cloathed in Tschheremissian garments, put him into a box made of the bark of birch, which they deposit in a corner of the house ; and, without offering him any particular adoration, they only lay before him from time to time some pieces of their cakes. In the woods one meets frequently with trees distinguished from the rest, to which are suspended pieces of birch bark six inches square ; these are called *Kouda Vadasch* : no figure or hieroglyphic is inscribed on them ; but the Tschheremisses hold them in reverence, sometimes making them pass for idols, and sometimes for offerings paid to the gods of the woods. Some have conjectured that these tablets represent altars in honour of the Fauns.

They worship their gods not in temples ; but in the open air, in places consecrated for that purpose, named *Keremet*. There are *Koga Keremet* and *Schké Keremet*, i. e. public and private sanctuaries. In the latter particular families perform their devotions, and in the former whole villages together. They always chuse the woods for their *Keremets* : but, if it should happen that there are none in the neighbourhood of the village, they fix upon a place where there are several trees ; there must at least be one, and the preference is always given to oaks. The largest tree is consecrated to *Touma*, the next in size to *Toumon Ava*, his wife ; and the rest, as many as there may be, to their other divinities. A *Keremet* is generally from ten to twenty fathom in diameter, surrounded with trees, or inclosed by a hedge. To every one there are three avenues : one to the west, for the goers and comers ; another to the east, for the victims ; and the third to the south, through which the carriers of water go. For their altar they place a table under the principal tree, and by the side of the *Keremet* is  
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the place where they dress the flesh of the victims. It is not lawful for women to approach these holy inclosures, and men must first have bathed and put on their best apparel; if it be possible, they may not appear with empty purses. According to the opinion of many of them, the place thus consecrated to devotion, the *Keremet* itself, is a divinity, powerful and beneficent; wherefore a part of the sacrifices and devotions performed therein is due to itself. Friday is their sabbath, the day most auspicious to their prayers, and whereon they abstain from every kind of work.

The victims which this people commonly sacrifice to their Gods are horses, oxen, hares, sheep, goats, swans, geese, and ducks: they likewise make offerings of beer, mead, brandy, honey, and cakes made of wheat-flour. They always prefer a white sheep, goat, ox, &c. to those of any other colour, for their sacrifice; a blemished beast is by no means to be offered; and the black are reserved for particular cases; the age and sex are totally indifferent. It is indispensably ne-

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cessary that the cakes and the drink in the sacrifices and libations be prepared by virgins. Women may eat of the flesh of the victims or of any of the offerings ; but it must be at home, and not in the sacred place. The days for sacrificing are appointed by the priests, having first consulted the Gods by a kind of divination, to learn their pleasure concerning the time and manner most acceptable to them. On these occasions they perform the most silly buffoonries imaginable, throwing beans upon the table, measuring their girdles, &c.

The grand festival of the Tscheremisses is their *Youmon-bayran*, instituted in honour of the whole family of the Gods. The word *bayran*, as well as the custom of bathing before they proceed to any solemnity, is adopted from the Tartars. The *Youmon-bayran* is only celebrated every second or third year in autumn, and sometimes only once in five years according to the circumstances of the different communities, who find the victims among them. The day ordained for the ceremony being come, the *Mouschans* or *Karts*, who  
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are the sacrificers, light seven fires in the *Keremet*, in a straight line from north-west to south-east. The first of these fires, which is most to the north-west, burns in honour of *Youma*; the next is offered to *Youmon Ava*; and so of the rest. Over every fire a *Mouschan* or a *Kart* presides, assisted by his *Oudschou*. They spread a cloth before each of the fires, on which are laid the oblations of beer, honey, and cakes. Then every *Oudschou* conducts his victim to the fire under his direction. A whole horse is sacrificed to *Youma*, and a cow to *Youmon Ava*. The victims of the other divinities are smaller beasts, and birds. All the people stand behind the priests with their heads uncovered. The priest of *Youma* takes up a cake and a vessel containing the liquor for the sacrifice; repeating with an audible voice a short invocation, during which the people prostrate themselves on the earth, saying often, *Amin!* The priest of *Youmon Ava* repeats the same ceremony; and after him successively the five other pontifs. This done every *Oudschou* throws cold water on his victim; if the beast shivers, it is a fortunate omen; if not, he throws on some more; but  
if

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if after the seventh time it doth not shiver at all, it is a certain sign that the God is unfavourable. The victim must have his throat cut in such a situation as that his blood may spirt into the fire: when he is dead they carry the carcase without the *Keremet*, and there clean the flesh and the intestines before they dress it in the kitchen prepared for that purpose.

As soon as the victuals are ready, each priest makes the offering to his God, holding up in the air the heart, the lungs, the liver, and the head of his victim in a dish all together, saying a prayer in this position. All the priests having made the same offering, carry their dishes to the priest of *Touma*, who ought properly to be the high-priest, who divides the whole into portions, and presents it to all the people, each man eating his morsel with great devotion, the priest praying all the while. In the same manner he distributes the cakes and the drink; but no part of the sacrifice is cast into the fire, except the bones of the victim, which are afterwards burnt. They hang up the skin of the horse that has  
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been sacrificed to *Youma* on some tree growing near to the *Keremet* ; the skins of the other victims are the perquisites of the priests. What remains of the flesh is carried home, to be eaten by the family ; and this part of the festival is always accompanied with shouting and noisy diversions.

Every village has a feast on the approach of spring called *Anga Soaren*. As soon as the time for the labours of agriculture is come, they assemble in the fields, whither every one carries a little oblation consisting of eatables and drink according to his fancy. The *kart* makes an offering of them to the gods by many prayers, while the people perform the same ceremonies of devotion as those above described. After the sacrifice they eat the remains of the offerings in common, but with greater satisfaction, inasmuch as their wives and children may partake of the festival. When these rejoicings are over, every one makes some furrows in his field, and then retires.

*Outkinde bayran* is a festival which the Tschheremisses celebrate after harvest, every family by itself. The manner of it is this: The head of the family, after having bathed, puts on the table a handful of all the different sorts of the new corn, cakes made likewise of the same, beer, all sorts of drink, every kind apart in little plates: these plates he takes one by one into the yard, presents an oblation to the sun, and respectfully thanks the gods for the blessings they have bestowed upon him. He then entertains his friends.

In the government of Kasan alone the number of baptized Tschheremisses is increased to 6580 males, and 5951 females, from the year 1723 to 1774. But the far greatest part of these new converts celebrate secretly the Pagan festivals just mentioned; or, at least, assist in the ceremonies of their heathen brethren, as much as they can without being discovered by the clergy and punished for their apostacy.



## THE TSCHOUWASCHEs.

**T**SCHOUWASCHE is the name by which this nation calls itself, and the Russians give them no other : but the Mordvines call them *Wietke*, and the Tscheremisses *Kourk-Mari*, i. e. men of the mountains. They inhabit along the two sides of the Volga, in the governments of Nischnei-Novogorod, Kasan, and Orenbourg : we may presume them to be pretty numerous, as they pay a capitation at the rate of more than two hundred thousand heads.

Their dialect, which is peculiar to themselves, is originally from the Finns ; but they have no knowledge of letters or writing. They were formerly nomades ; but since they have made themselves fixed habitations they have followed agriculture. The majority of them have suffered themselves to be persuaded into baptism, and outwardly make profession of Christianity. They never dwell

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in towns, but assemble in small villages, and chuse the forests for their habitations. They preserve unalterably the dress of their ancestors, their ancient manners, customs, and superstitions, as well as their language; in which, however, many words from the Tartarian are discoverable.

They begin the year by the month of November. One winter and one summer make a year; but they reckon by months which they call *oïgh*, and not by years. Their *tschoug oïgh*, or month of sacrifices, answers to our November. Friday is the first day of the week, and consecrated to rest from every kind of work: it is called *Ama*; as Wednesday is named *Yonkon*, or the day of blood.

There is a great resemblance between the Tschouwafches and the Tscheremisses, as well in respect to their figure and mien as to their moral character. This similitude is observable likewise in the arrangement of their villages and their internal disposition; in their houses, furniture, œconomy, manner of living and food, goods and taxes, and in all  
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## THE TSCHOUWASCHEs. 95

the occupations both of men and women. The Tschouwascches have indeed a paler complexion, are more lazy, and are not so sharp-witted as the Tschheremisses; besides this, they are not so cleanly, and are less nice in the choice of food and necessaries. Such as yet remain Pagans hold pork in detestation, a prejudice derived from the Tartars; but they are fond of voracious and carnivorous animals: and, in case of necessity, they make no scruple to regale upon the carrion they find in the fields. The Russians do not eat of a sort of fish which they call *Fool-fish* \*, but they sell it very dear to the Tschouwascches, who call it *Temir-pola*, or Iron-fish, and eat it either fresh or salted.

These people are very fond of hunting, and obtain for that purpose screw-barrel muskets, which they call *Vintofki*, and prefer to the bow.

The dress of the men resembles that of the Tschheremisses as to the manner of wearing

\* *Culpea Alofa* of Linnæus.

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their hair and their beard, and embroidered shirts : but their trouzers, shoes, stockings (or rather rags), coats, hats, and caps, are more like those of the Russian peasants. They do not wear that large cape to their coats which the Tschheremisses do.

The dress of the married women differs not from that of the girls, except that the latter is meaner. Their petticoats and shifts are exactly like those of the Tschheremisses. In summer they wear only a shift tied round them with a girdle which they call *sar*, with a sort of fringed handkerchief hanging from it before and behind : in winter they wear over the shift a furred gown, or one made of coloured cloth. The cap of the women is called *ghouspou*, all covered with glass beads, and little silver money laid with their edges over one another like scales : they also wear a sort of mantle called *ama*, that passes under the girdle, and whose upper part is ornamented like the cap. They cover the head with a white linen, wrought or pinked, with glass beads round the edges, and over this they put their cap. As soon as a girl is betrothed, she covers her face

## THE TSCHOUWASCHEs. 97

face with a veil called *sourban*; the married women, on the contrary, fold this linen in two tresses, which fall on their bosom, and adorn the extremities with tufts and fringes. They tie their hair into two tresses, and conceal it under their shift. In some villages the women wear no caps, but only bands, like those of the Tschheremissian women, covered with small money, white or spotted shells, and beads of glass. To this band is tied a mantle, shorter than that which is commonly worn with the cap, but falling in like manner down the back. Behind, they tie another mantle to the girdle, of the same kind as the upper one. Some of the women wear a band of some skin, about a hand's breadth, covered with glass beads, and little shells and counters, over the left shoulder, across the breast, somewhat like the ribbon of some order of knighthood.

The Tschouwasches make regular meals, placing themselves round a table for that purpose. Before they begin eating, they make a short prayer, saying: *O God, give*

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*us bread*\*! and after the repast they say :  
*O Lord, cast me not away*†! It is a piece of politeness among these people to cram their guests as much as possible, and to present the pieces to them upon spoons, and solicit them to eat till they can hold out no longer. They sleep, like the Tartars, on broad benches ; and those that are not very poor make use of a feather-bed.

At the birth of a child, the friends of the parents, male and female, come to congratulate. They are treated with beer ; and the first-comers give a name to the infant, and make him presents by slipping a few kopecks into the vessel they drank out of. This ceremony is called, *The cradling of the child*‡.

Whenever a Tschouwafche has a mind to marry he commissions a friend to bargain for a girl for him, who always gets her as cheap as possible. The price of a girl for marriage is commonly from twenty to fifty rubles ;

\* *Thore bar, Youra!*

† *Thora fyrlak!*

‡ *Piatfchir ghivas.*

## THE TSCHOUWASCHES. 99

but a good chafferer will get one at five, eight, or ten rubles : the rich, however, generally go as far as eighty \*. The portion of the bride is paid in cattle, household furniture, and cloaths, and is in proportion to the sum paid for her †.

After these preliminaries, follows a ceremony called, *The carrying of the presents* ‡. The young man and his parents visit the betrothed, pay the price agreed on, and make the new relations several sorts of presents, consisting of shirts, cloaths, and linen. On this occasion, the father of the girl makes an offering of a loaf of wheaten bread, and a portion of honey, to the sun, which he presents to that luminary, accompanied with a prayer for a happy marriage, and prosperity on the young people; after which, they sit down to eat and drink, and appoint the wedding-day.

\* The money paid on this occasion is called *Golon ofki*.

† This negotiation is named in their language *ghota*, which signifies, *to ask in marriage*.

‡ *Kosibenas kayas*.

The day being arrived, the nuptials are celebrated in this manner. The bride, covered with a veil, hides herself behind a screen; from which, after some time, she goes and walks round the eating room with a grave and solemn gait. Some young girls here bring her beer, honey, and bread; and when she has gone three times round the room, the bridegroom enters, snatches off her veil, kisses her, and changes rings with her. From this instant she bears the name of *Schourasnegher*, or betrothed girl, in quality of which she distributes bread, honey, and beer, to the guests, with which they refresh themselves. She then returns behind the screen, where the married women put her on a *ghonspou*, or cap of a matron, handsomer and more adorned than that she wore before the betrothing.

In the evening, when the bride and bridegroom undress, the lady is obliged to pull off her husband's boots. The next morning, they come to look for the Mosaic proofs of virginity; when, if it appears that the bride had



## THE TSCHOUWASCHEs. 101

had been deflowered before, a boy, who serves as a sort of paranymp, presents a mug filled with beer to one of the principal assistants. In the bottom of this mug is a hole which the lad stops with his finger, but draws it away when the other has the mug at his mouth ; by which means the beer runs down his beard and bosom. This fails ~~not~~ to excite much laughter from the company, and a blush from the bride. But this terrible ceremony is never followed by any more serious consequences. The day after, the bride appears as mistress of the house, regales her friends, and they divert themselves better than the day before : they dance to the sound of the Russian balalaica, the dudu, &c. Such of the Tschouwashes as have been baptized, notwithstanding their profession of Christianity, observe constantly this national ceremonial, not neglecting, however, to subjoin the sacerdotal benediction of the church, though a long time, perhaps, after the marriage in their own way. The wedding is often held at the house of the bridegroom's parents, and is a sort of club dinner, to which every guest brings his own share. Before the

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meal, a loaf is handed about with a hole in the top of it made by an arrow ; into this hole such of the guests as are so inclined put a few kopecks by way of present.

Among the Tschouwasches the husband is master of the house ; he orders every thing himself ; and it is the duty of the wife to obey without reply : a custom calculated to prevent domestic broils ; accordingly quarrels are very uncommon in the families of the Tschouwasches. If the husband be utterly dissatisfied with his wife, he goes up to her, and tears off her veil or her cap called *sourban* ; and this act alone is the sign of a complete divorce. All the Pagans among the Tschheremisses, Mordvines, Votiaks, and Vogoules, have the same custom ; but the exertion of it is not very frequent.

The Tschouwasches observe the same ceremonies in their funerals as the Tschheremisses. As soon as the grave is filled up with earth they place lighted torches, a cake, and a piece of a roasted hen, saying, that it is for  
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## THE TSCHOUWASCHES. 103

the dead \*. The company devour the remains of the repast, and think they have eaten with the dead ; then, after having cast the old cloaths of the deceased upon the grave, they go and bathe, and afterwards return to feast at the house of their departed friend. On the third and seventh days after the interment, they celebrate a commemorative feast like to the first of those in use among the Tischeremisses ; but besides this feast every one sacrifices in the month of October a sheep, an ox, or a horse, at the tomb of those of their family ; the flesh of these victims is dressed upon the spot, and is all eaten up, except a small part, which is laid upon the tomb with a little beer. On the Thursday in passion-week every father of a family places certain eatables in the yard of his house, with a lighted torch near them, to the memory of each person that has died out of his house. The dogs, as proxies for the dead, regale themselves on this provision. Even the baptized Tschouwashes are apprehensive that without this ceremony the repose of their relations will be disturbed in the grave.

\* Expressed in their language, by *Amenfcha palder*, This is for thee.

The pagan ritual of the Tschouwasches does not differ from that of the Tscheremisses in respect of principles. Their priests are called *Youma*, or *Tomma*, who say prayers, and are, as occasion serves, priests, fortune-tellers, and magicians. In places where there are no priests a sober old man performs the functions of one; and this person is called *Tschoukyoat*. The *keremets* of the Tschouwasches are all made in the same manner as those of the Tscheremisses, only they are indifferently called *irfan* and *keremet*.

*Thor* is the name they give to the Supreme Being, who has a wife called *Thor Amysch*, mother of the gods. It should seem that the *keremet* is their chief subaltern beneficent divinity, and is, as well as all the divinities of that class, of the family of Thor, who has a great number of children and relations. They make offerings to the *keremet* in the places destined to devotion and sacrifice, each of which places is a divinity, and consecrated to itself. Besides this god *keremet*, they admit of a *Pouligbs*, a *Ghirlfir*, a *Pighambar*, and a  
5
goddess

## THE TSCHOUWASCHES. 103

goddess *Kabe*. Other Tschouwafches have other divinities. *Irsin* is the name they give to the inferior gods in general, whom they look upon in the light of angels or deified men. *Schaitan* is the chief of their malevolent gods or evil genii, and has his residence in the water. Their *Obito* are deceitful satyrs, or gods of the forests, ever ready to seduce mankind. In their prayers they never forget to beseech Thor that he will vanquish Schaitan.

The Tschouwafches have, properly speaking, no idols; but their *Yerig* or *Yrig* is somewhat very nearly such, and resembles the *Moudor* of the Votiaks. The *Yerig* is a little bunch of rose-tree twigs, cut in autumn, and placed in a corner of the chamber. The Tschouwafches look upon these branches as so sacred or so dangerous that no one dares to come near them. Every autumn they renew the *Yerig*, and set the old one afloat down a river.

Their idea of the existence of man after death extends to a blissful and a miserable immortality,

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immortality. Good people are transplanted after death to a blessed abode, called *The land of perfect satisfaction*\*, where they meet with their families, their cattle, and their other goods, in a much better state than that in which they left them in this world. As for the wicked, they think they are condemned to wander after death as skeletons deprived of flesh in cold and barren deserts, shivering, wretched, and forlorn.

Their feasts of the keremet, or public festivals, only differ from those of the Tschermishes in the names they bear; but the victims, the preparations, and the ceremonies, are alike. If they differ at all it is in this, that the Tschouwafches throw a part of every oblation into the fire.

The spring is the time for their *Toimon-bayran*; a feast appointed for petitioning the gods to give them a fruitful and a happy year. After the harvest, they celebrate their *Ouirjchouk*, or sacrifice of thanksgiving to the

\* In their language *Tschemberda*.

## THE TSCHOUWASCHEs. 107

gods for the gifts of harvest; the ceremonies of which are performed in the *keremet*, and the victims are not taken from the herds but from the flocks. The *keremet tafsados* of the Tschouwashes is the feast of the purification of the *keremet*, and is kept in the spring at the breaking up of the fields in the *keremet*, by lighting seven fires, and making offerings to the gods. The oblations consist of cakes and milk, of which they throw part into the fire and eat the rest, addressing their prayers chiefly to *Keremet Afch*, or *Keremet* the father; *Keremet Amfcha*, or *Keremet* the mother; and to *Keremet Onewli*, or *Keremet* the son. To obtain health and prosperity for their cattle, they sacrifice oxen in the *keremet* to *Pighambar*: but if this sacrifice be made of fowls and smaller beasts in case of sickness among the flocks or herds, every man offers at home. Their *Sine Tyre Tschouk Tons*, or bread-offering for the new harvest, is the same festival with that of the Tschheremissès called *Youmon-bayran* \*. Wednesday in passion week is called *Moun-koun*, or The Great Day, and sometimes The

\* See page 88. above.

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Day, by way of excellence. On this day, every father of a family makes a sacrifice of birds at home, with an oblation of cakes; and on this occasion it is customary to make visits. In general, the Tschouwafches, Tscheremisses, Mordvines, Votiaks, &c. have mixed together in their worship many Christian ceremonies with many more that are Mahomedan, such as the great festival of Easter, the commemoration of the dead on Holy Thursday, with the custom of ablution before prayer, prostrations, the manner of performing their adorations, and many others. Even the term *bayran*, as was before observed, is a Tartarian word, and signifies *festival*.

The prayers of this people are always the same; they vary only according to the motive from which they are made, and the divinity to whom they are addressed. The following is a translation of the most perfect invocation of the Tschouwafches: O God, [*Thor*, or some other deity,] *have mercy upon me! O God! forsake me not: Give me a great number of sons and daughters. O God! give me a great quantity*



## THE TSCHOUWASCHEs. 109

*quantity of sheaves of corn, and fill my barns with provisions. O God! give me bread, and honey, and drink, and victuals, and health, with tranquillity and rest. O God! fill my yard with horses, horned cattle, sheep, and goats. O God! bless my house, that I may lodge, and entertain, and warm the traveller. O God! give thy blessing to the mistress of the earth; so they call the Empress. And at the end of every period of this prayer all the assembly say, Amin!*

Since the year 1723 the greatest part of the Tschouwashes have embraced the Greek religion; notwithstanding which, there are more Pagans amongst them than amongst the Tschheremisses: and the people who undertook their conversion found the Tschouwashes less docile, and more strongly attached to their pagan rites than the others; and as at present a profelyte, who is not so upon conviction, is not thought much of, they are suffered to do as they please, and no one meddles with them. They pique themselves on being not at all inferior to their baptized brethren in a peaceable, regular, and good conduct,

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conduct, any more than in industry and application to labour, in fidelity and submission to their superiors.

All these nations are entirely ignorant of the use of an oath in their mutual dealings with one another; but content themselves with a simple affirmation or denial, and always keep their word. But as cases must arise before the magistrate in which an oath is the only lawful testimony for the termination of disputes, or other matters, it is customary, on these occasions, to put a piece of bread and a little salt in the mouth, and to say, *May I be in want of these, if I say not true! or, if I do not keep my word!* The oath of fidelity administered to the recruits that are raised among this people, is in the same manner, except that they are made to take the bread and salt over two swords laid across.

## THE MORDVINES.

**T**HE Mordvines are settled on the borders of the Oka and the Volga, in the governments of Nischnei-Novogorod and Kafan ; and some of them are likewise found in the government of Orenburgh. They were for a long time in subjection to the Tartars ; but even then they had their peculiar khans. It is asserted that before their submission to the Tartars they dwelt higher up the Volga than they do at present, in the neighbourhood of Yaroslauf, Kostroma, and Ghalitsch. They compose a very considerable nation, although not so numerous as either the Tschouwatches or Tschheremisses ; and, at every numeration of them, they have been found to increase in the same proportion as the Russian peasants.

The Mordvines are divided into two principal races or tribes. Of the first of these are the Mokschanes, who live along the river Mokscha, which falls into the uppermost part  
of

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of the Oka. The second principal race is that of the Ersanes, in the neighbourhood of the Volga. To these might be added the tribe of the Karatayes; but they are so few in number that they consist only of some villages in the government of Kasan. Amongst themselves they all bear the name of the tribe to which they belong\*; but the Russians comprehend them all under the name of Mordvi, which is not uncommon with the Mordvines themselves. Formerly they had a nobility amongst them; but their families have been a long while extinct.

The Mordvines are of Finnish origin, as well as their language, which comprehends, however, several Tartarian words. The dialects of the Ersanes and the Mokschanes differed formerly so much, that they might easily have been taken for two separate languages. Strictly speaking, every tribe has at present its peculiar language; but of late years they have been so mixed and confounded together, and of course their

\* *Moksch*, or *Mokschanes*; *Ersanes*, or *Ersad*.  
languages

## THE MORDVINES. 113

languages likewise, that they are no longer much unlike, and are easily understood by each other. Before the introduction of Christianity among them, a Mordvine was not permitted to marry out of his tribe; but, at present, that is not regarded; and they settle indifferently in this or that tribe, as every one thinks proper, preserving always, however, some principal characteristic, several particularities of dress, and many of their distinctive customs.

With respect to the figure of the Mordvines, it resembles more that of the Russian, than either the Tschheremisses, or the Tschouwafches; [and in their manner of living they conform more to the Russian peasants. The Mordvines have commonly brown, harsh hair, a thin beard, and lean face; it is very rare to find a pretty woman amongst them. They are honest, laborious, and hospitable, but slow; and imitate the Russians and Tartars in several things. There are not many unbaptized among the Mordvines, but these eat pork without any scruple; whilst all the heathen Tschouwafches, and all the people

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of Asiatic Russia, abhor and abstain from it, as the flesh of the impurest of animals.

They pursue a life of agriculture since their submission to Russia; and are not fond of towns, but always form themselves into little villages, like the two last described nations, and give the preference to forests. Their villages, their houses, their farms, their agriculture, and their little flocks, their goods, their food, and their whole œconomy, differ in nothing from the Tschouwaches and Tschheremisses. In like manner the Mordvines have also a little inclosure near their house, wherein they plant roots and herbs for the kitchen. They are not so fond of hunting as their neighbours. The Mordvine women are employed in the same works as the Tschheremissian, and have neither less application nor less dexterity: the state of their families, their riches, and their taxes, are likewise the same. The Mokschanes are excellently well situated for the culture of wild bees, some of them possessing from 100 to 200 hives.

The

The dress of the men among the Mordvines is perfectly the same as that of the Russian peasants, except their shirts, which the Mordvines pink and embroider about the neck and openings. The dress of the women differs in both tribes. In general the married women are more adorned than the girls, otherwise they only differ in the head-dress. Both of them wear short linen trowsers, called *Poïk*; and, instead of stockings, they twist such a number of rags about their legs, that they have the appearance of posts. Their piked pointed shoes, which they call *kari*, are made of the bark of trees. They wear, like the Tschouwafschian and Tscheremissian women, shifts\*, all whimsically embroidered, which they tie round the waist by a girdle just above the trowsers, to which they fasten a little apron behind†, which is prettily embroidered, and ornamented with fringes and tassels. This piece of dress is not quite useless; as their wide and puffed shifts are at a good distance from their limbs.

\* Called *parnar*.

† Called *szurluk*.

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Whenever these ladies intend to be better dressed than ordinary, they fasten over the girdle a broad ribbon pinked and wrought with fringes and tassels. The neck and shoulders are adorned with a necklace, or rather a piece of net-work, which covers their neck and bosom. They wear rings on every finger, and ear-rings of a large size, to which they tie little strings of glass-beads. Two or three bracelets always form the ornament of the arm and wrist. They dress their hair in several little tresses, which the grown women cover with a cap close to the head; the young women wear a high cap in the form of a cone. The Mordvine girls tie up their hair in a number of tresses, which they interweave with black wool, in order to render them thicker and longer.

The dress of the Mokschané women differs only in a few particulars from that of the Erfanes. The little shells which they fix on several parts of their dress are of that kind called by Linnaeus *Cyprea nodosa*.

When



When the time of delivery approaches, the woman retires to the bathing room. Here she receives the accustomed visits, and those of her friends, who name the new-born child. The other ceremonies common on this occasion are the same with those that prevail amongst the Tscheremisses. The most usual names of males with the Mordvines are *Trena*, *Kasai*, *Betskoub*, *Tschidas*, &c. and those of the females *Lopai*, *Rakfa*, *Schindou*, *Loumsour*, &c.

Their marriages are transacted by negotiation; and they bargain for their wives in the same manner as the Tscheremisses do. The *kalym*, or price of the bride, is commonly between eight and ten roubles\*; which shews evidently that this nation is not over-and-above rich. The time for the celebration of the nuptials being come, the father of the young man goes to fetch the bride, whose father conducts her by the hand and

\* A rouble is a silver coin, worth 100 kopecks, or 4 shillings sterling.

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delivers her to the former. Her mother, on this occasion, presents a little bread and salt to the father-in-law of her daughter; and then the maid takes leave of her parents, which is always accompanied with tears; her father-in-law leads her away covered with a veil. On her arrival at the bridegroom's they all sit down to table; the young man pulls his cap over his eyes and places himself by her side. A cake of three feet in length is placed upon the table, which the father of the bridegroom takes, and presents the pointed extremity of it under the bride's veil, saying, *Open thine eyes to the light; be thou happy in thy children, and never destitute of bread!* Immediately after this the bridegroom fees his beloved for the first time, whom his father has bought for him without consulting him. This done, they begin to eat and divert themselves by dances, songs, and sports, but always with the mug in their hands. Formerly the dance of this people was in a style peculiar to themselves; but it is now almost forgotten, and they use that of the Russians, to the sound of the goufl, the pipe, &c. When the young people

people prepare for bed, the bride makes a great deal of resistance, insomuch that the assistants force her to sit down upon a mat, and then, taking up the corners, carry her upon it into the bed-chamber, saying to the bridegroom, *Here, Wolf, behold thy Lamb* \*. Parents very frequently promise their children while yet in their infancy, and, as a sign of the engagement, they interchange the pointed ends of horns which serve them for snuff-boxes. The young woman, however, is not bound by this compact; but, if the lad is inclined to marry elsewhere, he is obliged to pay a certain number of roubles by way of mulct. It is lawful to have several wives at once; but they very rarely make use of this privilege, any more than do the Tscheremisses.

A widower always chuses to marry his sister-in-law whenever he can. If the parents will not consent to this, he tries to slide into her hand under the table a little loaf without being perceived, pronouncing at the same

\* Votet vergafs, outscha!

time *My sister-in-law shall be kept for me.* On saying this, he must run out of the house as fast as he can; for, if he is caught, he is immediately regaled with a shower of blows as hard and as thick as they can be laid on his bones: but, if he has address enough to escape them, the fair-one belongs to him.

Among the Christian Mordvines the brides likewise cover themselves with a veil during the marriage ceremony. Great care is taken that they do not meet a man in their way to the church, as that is looked upon as a most unhappy omen.

The dead are interred in their best cloaths. The company eat cakes and drink beer about the grave, and place a portion of each upon it.

At present the greatest part of the Mordvines profess the Christian religion, and are much less inclined to Paganism than the Tscheremisses and the Tschouwafches; however, they are still somewhat attached to their antient idolatry, which very much resembles that

## THE MORDVINES. 121

that of the Tſcheremiſſes. The Keremets are in no reſpect different. They have, indeed, no longer any pagan prieſts properly ſo called; but every man of decent reputation may ſupply the place of one, and take the name of *Atai*. The Erſanes call the Supreme Being by the name of *Paás*, or *Pas*; the Mokſchanes call him *Skei*, which alſo ſignifies the ſky. They have a mother of the gods, and a ſon of god, whom they name *Intſſchi Pas*. Their *Maſter Pas* is a ſubterranean divinity, not very beneficent. The *Nikolai Pas* is the Saint Nicholas of the Ruſſians, whom they hold in great veneration. The Mordvines attribute to him the proſperity of the Ruſſian empire, for which reaſon they light up little wax candles to his honour in the Ruſſian churches; and in their houſes they hold his image in great reſpect. Beſides this, they have no image or figure of any of their gods. Their adorations, victims, and ſacrifices, as well as their feſtivals in general, and the ends they propoſe by them, are the ſame with the religious ceremonies of the Tſcheremiſſes and the Tſchouwafches, excepting that the Mordvines

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vines make no oblation to the fire, all their offerings being directed to the earth. They dig a small trench, into which they pour the blood of the victims, and then cover it up with earth : pieces of the flesh are likewise buried in the same manner. The bones are thrown into the rivers ; and the ataïs or sacrificers keep the skins of the victims.

Every spring the Mordvines celebrate a feast of the keremet, in which they sacrifice animals. They have a sort of country wake, at which all the males and females of the village assist ; this the Ersanes call *Valn Osk*, and the Mokschanes give it the appellation of *Fel Osk*. At this festival they sacrifice a red cow to the god *Pas Atschouski*, and a black cow to *Master Pas*. Every father of a family makes an offering of game at home, and an oblation of different sorts of cakes and strong liquors ; this is done in honour of the sun, whom they call *Tjchi Pas*, and use the same ceremonies as the Tschouwafches do in their sacrifices. At every new-moon, they bow towards that planet as soon as they perceive it for the first time, and beg prosperity during

## THE MORDVINES. 123

during the continuance of her influence. In autumn they make a family sacrifice to one of their gods, named *Tourtschache Pas*, to obtain from him a favourable winter.

Although these people have no knowledge of the religion of the Russians, they suppose them to have peculiar divinities; and to obtain their favour they sacrifice game, and make oblations of cakes and liquors every Christmas and Easter day. Whenever they hear thunder they exclaim, *Have mercy upon us, O God Pourguini* \*! but they make no offering of any kind to this deity. Their prayers are the same with those of the people we have so often mentioned above. The countenance that the Mordvines put on while they pray, the manner of lying with their faces upon the earth, and several of their other customs, seem borrowed from the Tartars.

\* Paschangui Pourguini Pas.

## THE VOTIAKS.

**V**OTES is the ancient Slavonian name of these people, whom the Tartars call *Ari*, or, *the people the farthest off*. This appellation *Ari* has led some authors to derive their origin from the *Arinzes*, who at present inhabit the borders of the river Yenisei. It is very certain that the *Arinzes* dwelt formerly about the circumference of Mount Oural; and it is asserted that they were considerably weakened and diminished before they resolved upon retiring into the heart of Siberia. The Votiacks call themselves *Oudi*, *Oudmourt*, or *Mourt*, which is the general name for *Man*. This nation chiefly inhabits the province of *Viaitk* in the government of *Kasan*. They name their country *Kam Kefip*, or, the land between the rivers, which are the *Kama* and the *Viaitka*; the former in the Votiak tongue is *Boudsin Kam*, and the other *Viaitka Kam*.

The



The Votiaks still form a pretty considerable nation : reckoning those that inhabit the government of *Orenburg*, they are estimated at forty thousand males. They were formerly distinguished by tribes or families, and have preserved this ancient division, insomuch that they give their villages the name of these tribes : for instance, *Soulonnein Balgui* signifies the people of the Soulonnes of the family of Balgui ; *Kourak Sames*, the village of Kourak of the family of Sames ; and so of the rest. Their ancient noble families, as well as the descendants of their khans or princes, are some of them quite extinct, and the rest considerably obscured. This nation was one of those who were formerly under the protection of the Tartars ; but, since it has been subjected to Russia, it has preferred a secure and quiet life of agriculture to the ambulatory one of herdsmen and shepherds, and fixed habitations to their ancient tents.

The Votiaks are commonly of a middling stature, and thin. The colour of their hair is various, but for the most part reddish ;  
and

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and they resemble the Finns in their make more than any nation that derives its origin from them. The Votiaks are honest, peaceable, hospitable, sober; but superstitious, of cold complexions, and extremely simple. The women have winking eyes, and small even to ugliness; they are short of stature, timid, very modest, and consequently chaste, laborious, and complaisant.

These people speak a language of their own, but derived from the Finnish tongue, and have even at this day neither writings nor letters. In reckoning their accounts they make use of little sticks, which they call *pos*; a sort of tally in which they make as many notches as there are units in the number they want to denote. Instead of a signature they use certain marks which they name *hand-marks* \*. They do not reckon their time by years, though they give different names to

\* Many nations have a way of printing marks on the back of the hand by pricking the skin, and rubbing it with black; which marks are never effaced, but remain indelibly in the skin for life.

the months, in conformity to natural events : thus, the month of March is named *Silpron Talifs*, i. e. the month of the breaking up of the ice : the month of June bears the appellation of *Gouschan Sira Talifs*, the month of the station of the sun, or the solstice ; and the rest in like manner. Friday is their sabbath, or day of rest, which they call *arnia nounal*. The Votiaks, as well as many other nations of Asiatic Russia, give Wednesday the name of the day of blood, in their language *vir nounal* ; on which they never undertake any thing of importance.

The Votiaks never compose large towns, but live in villages ; and are always ready to transport their habitations from one place to another that appears preferable. The interior disposition of these villages, the houses, the œconomy of the inhabitants, their moveables, their food and drinks, their taxes and general constitution, resemble exactly those of the nations already described. To the chiefs of their villages they give the name of *Ellir*, and to their starosts, or elders, that of *Kartlik*. The Votiaks live in a more  
retired

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retired manner than the above-mentioned nations, and suffer among them neither foreign villages nor houses; they even refuse admittance to spectators of their feasts and solemnities. It is very rare that any litigation or dispute among these people is carried before the tribunal of the province.

They are assiduous in rural œconomy, neglecting neither the culture of bees nor the chase, in which latter they use indifferently the bow or fire-arms. In their leisure hours many of them employ themselves in making all sorts of turnery, such as cups, spoons, shuttles, &c.; and others varnish all kinds of bowls and cups. The women are employed in sewing, in making linen, coarse cloths, and felts; they also make cloaths, and ornaments of embroidery. Rich folks are not common amongst the Votiaks; but neither are there any that can be called absolutely poor. He who possesses from fifteen to five and twenty desettines \* of land, with twenty or

\* A desettine is a piece of ground of 80 sajenes in length, and 40 sajenes in breadth. The sajene is the Russian fathom, and is equal to 7 feet of English measure.

thirty horses, and other cattle in proportion, passes for an opulent man of the first class.

The dress of the men is like that of the Russian boors, only that it is commonly made of coarse white cloth. Their winter caps are of cloth, with a border of a different colour. They tie a knife to their girdle, and a case for a hatchet.

The Votiak women wear short shifts, a pointed boddice, and shoes made of bark. Their summer habit is a common upper shift, with sleeves somewhat narrow, with the wristbands pinked or wrought: the shift is fastened round the waist by a girdle, which is placed in such a manner that one end hangs down on each side. To this girdle they fix a little bag, called *yantfik*, which is their work-bag, wherein they keep thread, needles, and other implements for sewing. They cover the head with a kind of dress, called *nilserga kisel*, of linen, pinked and set-off with fringes, which they bring over the head, and support it by means of an elastic circle very high; thus sustained in the air at

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one end, the other falls half-way down the back. They wear a curl on each side near the ears, and commonly tie their hair at the bottom. Their winter dress consists of a long gown complete, called *tamafcha-deran*, with flits before, and full sleeves, without any collar: this gown is generally of some gay-coloured cloth. They cover the head with a handkerchief, tied under the chin, over which they place a cap, ornamented at top with a column of birch-bark, the whole covered with stuff. Over this column they throw the large linen beforementioned, which they sometimes let fall down the back, and at others use for a veil over their face. Beside all these ornaments, to this singular dress they add ear-rings, rings, and bracelets of brass, and sometimes iron. The girls wear caps close to their heads, which they call *takia*, and which are also in use among the Tartar girls; the married women are always more gaily dressed than their daughters.

The manner of salutation among them is to give hands, and say, *Dies ban*, i. e. health, or prosperity! The women, instead

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stead of embracing, strike one another with both hands upon the shoulder.—The injurious and abusive terms among the Votiaks are, *Schoi ourdam!* Thou walking carcase! *Vistan jchaïtan!* Thou stupid devil! *Schaitan med bastis!* May the devil take thee!

Every village of the Votiaks has a number of baths: these the women chuse for the place of their lying-in. On the birth of a child, the father sacrifices a white ram to the genius or tutelary angel of the new-born infant; which sacrifice is called *keldissin*, or the sacrifice of the angel: they feast and make merry on the occasion. The names of men peculiar to this people are, *Ischmak*, *Danabaï*, *Kamai*, *Eltemir*, &c. and their feminine appellatives, *Dalisch*, *Bidelet*, *Beke*, *Akston*, *Tschanga*; which last signifies a crow.

They bargain for their wives, and those who retain their paganism have as many as they can purchase: however, it is not very common for them to take two or more at a time. The negociation of a marriage is

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called *yerashou*, and the price that is paid for the wife *yerdoun*, which is, for the most part, between five and fifteen rubles; and the dowry of the bride is always in proportion to the sum she costs her husband. Interest is the only thing that determines them to marry, and then decides their choice; yet they never marry their sons under ten years of age, nor their daughters till they are fifteen.

On bringing the *yerdoun* to his father-in-law, the young man takes back his bride, who is delivered to him covered with a veil. On his return home, he finds guests assembled in his father's house, to whom the bride is presented, after having been previously taken aside into another room, and cloathed in the dress of a married woman, who, whilst the *tor-kart*, or priest, makes the oblation of a cup of beer to the gods, sits in the door-way upon a piece of cloth, laid there for that purpose: the object of the offering is to procure bread, riches, and children, to the newly-married couple, who drink of the beer blessed by the priest, which act may be called the  
sacer-



facerdotal benediction of the nuptials. This done, one of the bride-maids presents beer or mead to all the guests, and the bride kneels down before every one of them till he has drunk off his goblet: then they eat and drink as much as they are able, and dance till the young people are put to bed.

Some weeks after the wedding, the bride's father comes to examine into the house-keeping, and brings the remainder of the dowry; or, instead of it, some pieces of household stuff, and takes back his daughter, whom he keeps from her husband two or three months, and sometimes even a whole year. During all this time she dresses like a virgin, and is employed at work sometimes for her parents, and at others for herself. At the end of the determined space, the husband comes to demand his wife, who shews as much repugnance at following him as she did on the day of her marriage; the same crying at taking leave of her parents, and the same reluctance at going to bed: however, she soon suffers herself to be persuaded, and easily admits of consolation. The

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friends of the family are again regaled, and make even greater merriment than they did on the day of the marriage. The wedding of a widow is conducted with much less ceremony.

Among the Tschheremisses, and indeed amongst all the people who thus buy their wives, it often happens that a lover who is poor, or has been refused for any other cause, carries off his mistress by force; but the Votiaks put this expedient into practice most frequently of any of them. The manner in which this gallant expedition is conducted is as follows: the young hero comes by night, accompanied with several other determined champions, to surprise the girl in bed, whom they put upon a horse, and then all ride off as fast as they can gallop. If it happens that the rape is immediately discovered, and the ravisher taken, he may expect to lose his sweetheart, and to receive a hearty drubbing to boot. It is not uncommon for a young Votiak to carry off from the fields a young woman whom he never knew before. No sooner is he arrived

rived at a place of safety than he hastens to consummation, in the presence of several witnesses, at once to secure the possession of his lady, and to obtain a wife at less expence; for the parents, notwithstanding this accident, will not let him have her for nothing. They generally endeavour to discover the place whither their daughter is carried, and accommodate matters as well as they can with their obtruded son-in-law: but nothing of this kind ever hinders the ordinary festivities of the nuptials. They dance to the sound of the pipe, called *bys*, of the Russian *balaleika* \*, of the *gousta* †, which they name *krefs*, and of another instrument which they call *oumkrefs*.

The Votiaks, before they bury their dead, wash the body, and cloath it in complete apparel. As they always carry a knife fastened to their girdle, so they give one to the deceased, taking care however to break off the point. They lay a cake upon his breast,

\* A sort of guitar, with only two strings, very common in Russia.

† A sort of harp.

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and fix a lighted torch by his side. At the interment they throw some copecks into the grave, and pronounce these words : *O Earth, make thou room for him\*!*—The body is laid in a sort of coffin, with some skillets, hatchets, lasts for making mat-shoes upon, and other useful implements. The name of the grave in their language is *you*, and as soon as it is filled up with earth they stick some lighted torches upon it; then throwing three eggs, boiled hard and cut into little pieces, upon it, they say, *There, keep that for thyself †!*—On coming from the burial, the friends walk over a fire made before the house of the deceased, rub their hands in ashes, bathe, and change their cloaths, and then make merry. These ceremonies are always the same to people of every condition, age, or sex.

On the second day after the interment, they celebrate the first commemorative festival, called *Pomicuka*. At this feast, instituted in honour of the dead, his friends assemble in his house, and partake of cakes and beer;

\* *Youg inti sot soui!*

† *Tio' afet medou sos!*

a portion of which they carry out into the yard, and repeat, as before, *Take that, it is for thee!* The words are addressed to the deceased, but the dogs take care of the provision. On the seventh day they sacrifice a sheep; and on the fortieth a horned beast, or a horse: all the victims are eaten in memory of their departed friend, to whom they send his share. On the Thursday in Passion-week, they celebrate a general commemorative festival; at which they assemble every one at the tomb of his relation, light up torches, eat cakes and the flesh of some victim, of which each man leaves a portion on the grave of his family.

It will be easily imagined, that, amongst such a people, one must find at least as much superstition as among the nations of Europe. Superstition is still very general. Some of the notions of the Votiaks are, that Wednesday and Friday are unlucky for every undertaking; that the flight of a black-bird or a crow across their path, a cuckoo perched upon the top of the house, the meeting of a hedge-hog in motion, are so many presages of

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of death, or at least of a dangerous sickness. He who dares to kill a swallow, a lapwing, a pigeon, or a wagtail, exposes himself to all sorts of misfortunes in his flock. They even build nests for the swallows. They imagine that a bear which has been wounded in the chase knows his enemy, and seeks and pursues him all his life. They take great care not to call a bear by his name, but *Maka*, i. e. the old man. If a tree is struck by lightning, it was to destroy a devil who had taken his abode there. Noon is a dangerous time with them, from the first appearance of roses to the end of August. At every eclipse of the sun or moon, they pretend that it is an *oubir*, or metamorphosis, to which these orbs are subject. They attribute the cause of bad harvests to the christian Votiaks, because they make no offering to the gods; one oblation, in their estimation, being a surer way of dealing with the divinities than all the prayers in the world. Whoever would be sure of crossing the water in safety, whether on foot or otherwise, must first throw a handful of grass into

into it, and say, *Do not hold me* \*. They have an astonishing number of similar superstitious opinions, too tedious to relate.

Their pagan ritual resembles that of the Tschermishes, the Tschouwasches, and the Mordvines; but the Votiaks are more zealous in the worship they pay their idols. Their places destined to sacrifice are called likewise *keremets*, but sometimes *louds*, are always situated upon hills, and, if possible, in a forest of firs. Over each of these *keremets* their *Saltan J'es*, or, Saltan the Beneficent, presides as tutelary genius. They have two sorts of priests, the one named *Touna* or *Tona*, who prefer to the gods the matters that relate to society; and the others called *Loudou tiaïfs*, or priests of the *keremet*, who perform the functions of sacrificers. Their *Vedin* or *Vedoun* are magicians, who, according to their opinion, hold correspondence with evil spirits, and have even the power of metamorphosing men and animals. They call him *Oûbir* who has been meta-

\* *Ero koul monac.*

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morphosed by a magician; and imagine that, after he has undergone this ideal change, he must for ever be a vagabond and a wanderer.

*Inmar* is the name they give to the Supreme God, whom they sometimes also call *Inmä* and *Ilmar*, and place his residence in the sun.

To *Inmar* they give a mother, under the names of *Moukalzin*, *Mouzien*, *Kalzin*, and *Mouna Kalzin*: she is the goddess to whom they attribute the distribution of fortune, as well as the source of the fertility of the earth and of mankind. The *Votiaks* have another goddess, named *Schoundy Mouni*, who is the mother of the sun, and the tutelary divinity of children.

Amongst the maleficent deities, *Schaitan* or *Satan* is the chief. He lives in the waters; and, for that reason, they call him also *Vou Mourt*, or *Watery Man*. They have a god under the appellation of *Palas Mourt*, or *Alida*: the former name signifies *half-man*;

the



## THE VOTIAKS. 141

the other expresses the idea of a satyr, or dæmon of the forests. This god dwells in the woods; has but one leg, only one eye, which is very large, and a monstrous nipple to his breast, with which he stifles men, by thrusting it into their mouths. The *Albaste* of the Votiaks is much the same thing as the Jack-à-lantern of our country people: he plays his tricks, and holds his wanton revels in deserted houses, uninhabited villages, and in the bathing rooms; for which reason the Votiaks burn all the houses and villages they abandon, that they may not become a retreat for these wicked phantoms.

They imagine a two-fold existence after death. The first is *dounja yougguit*, or the resplendent life; the inheritance of such as have done good on earth, wherein they enjoy all the kinds of happiness that a Votiak is capable of conceiving in this world. The other, *kouratzin inli*, or the abode of bitterness, contains a vast number of cauldrons of pitch, in which the wicked are kept boiling for ever.

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The victims and offerings wherewith they honour their gods are horses, horned cattle, sheep, goats, geese, ducks, and wood-peckers, together with mead, beer, honey, and various kinds of cakes: these oblations are sometimes offered in the *keremet*, and sometimes at home.

Their solemn feast, the *Keremet nounal*, is celebrated after the harvest. All sorts of animals are the victims of this day; but a horse is never omitted. The *tona*, or sacrificer \*, places the victims and oblations before a fire on the south side of the *keremet*, pronouncing these words: *O Inmar! O Saltan Dies! † we sacrifice a horse intire, a white ram, &c. in thankfulness for that plenteous harvest ye have been pleased to give us: O preserve us, and deliver us from every kind of sickness, bestow upon us wealth, bless the sovereign, give us health, &c.* After this invocation they begin the sacrifice by dressing the

\* Or, in default of a regular one, the man chosen to do his office, who is called *outifs*.

† Their principal gods. But the priest always invokes a number of others with them.

flesh; a portion of which they lay upon the table, which serves instead of an altar; and the blood, which they gather into the stomachs of the victims, they burn in the fire. The oblations which are laid on the table are called *vilam mitscham*, the great or supreme sacrifice. The *tona* offers them a second time to *Inmar*, or to the sun; repeats the same prayer as before, and then distributes the flesh to the people. They gather up the bones into a heap just without the *keremet*: the skins belong to the *tona*, and the remains of the flesh are divided, and carried home by the votaries, to be eaten with their wives and children. The cakes, the honey, and the liquors, are disposed of in the same manner. It should have been mentioned that the *tona* throws a part of all the offerings into the fire, saying, *O fire, carry this, and lay it before the god Inmar, before the goddesses Moukalzin, &c.* On this occasion every man sacrifices the vows he has made to the gods. As they retire from the sacrifice, each person prostrates himself reverently towards the *keremet*, and says,

*Keep*

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*Keep thyself well; be always propitious, and preserve us \*!* All their feasts of the *kere-met* are observed with the same ceremonies.

Another of their solemn festivals is, *the feast Aketschka in the summer-house †*. The place where this is solemnized is called *boudschin koala*; an insulated room, set apart for devotion, without either stove or benches, and may be called the village chapel, built either in the village or the wood adjoining to it. The passion-week of the Christians is the season of this Votiak festival. Both sexes assist at it, having prepared themselves the evening before by bathing, and other purifications. Every person brings the things proper for sacrifice to the *tona* or *outifs*, who receives them at the door of the hut facing the south. As soon as the flesh of the victims is dressed, the priest places a part of all the offerings, whether eatables or liquors, on a table prepared for that purpose, over-against the door on the north side of the

\* *Taou dies ken vods noule mis.*

† *Nounal Aketschka boudschin koala.*

room. Over the table he suspends a board, on which he spreads a kind of grass \*, with small twigs of the fir, a tree consecrated to the gods by the Votiaks. This board so covered is the altar whereon the pontif places a dish containing pieces of the offerings; and the whole together is now become *vilam mitscham*, the grand sacrifice. The board is called *moudor*, or *modor*; and it is held in such profound veneration, that no one dare approach to touch it, even when it is not actually employed in any religious ceremony. All these preparations being made, the sacrificer places himself opposite the door, presents the grand sacrifice to the pious assembly, and repeats these words: *O god Voschoud †! we bring before thee the grand sacrifice of this festival Aketschka: give us health, and children, and cattle, and happiness, and honey, and bread, &c. destroy the carnivorous animals, and beasts of prey, O god Voschoud!* At the end of each petition all the people say, *Amin!*—If the offering be

\* *Aira aquatica.*

† It is to him that this sacrifice is always addressed.

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a vow to the god, then the *tona* says, *O Vofchoud, I promised thee a ram\* in my distress; thou didst help me, and behold I now offer him to thee this day; grant me thy assistance for the rest of my life.* After these ceremonies, every one eats his share of the grand sacrifice with much devotion in the hut; what remains they carry home, and make themselves merry with it. They have several domestic festivals, which they call *moudor*; but the ceremonies are always alike. On Easter day every father of a family repeats the sacrifice, as above described, in his summer-room, performing himself the functions of the *tona*.

The *Toulis-nounal*, called also *Gouschan-zoun*, i. e. the feast of the summer moudor, is remarkable on account of the peculiarity of its victims; amongst which there must always, of necessity, be some woodpeckers with variegated plumage. Every village celebrates this solemnity distinctly in the *boudschin koala*, or chamber appropriated to particular sacrifices. The *tona*, or the *outifs*,

\* Or whatever else it may be.

performs the functions of it immediately after the hay-harvest with the same ceremonies as those already described, except the victims, among whom must be speckled woodpeckers \*, which they catch in a snare, and make the grand sacrifice with them, placing them on the mound, and never eat any part of them, but throw them whole into the fire. The prayer they make on this occasion is as follows: *O Inmar! we make thee an offering of a lamb; three woodpeckers, and some ducks: we present to thee our humble oblations of honey, cakes, mead, &c. Grant us thy benediction; give us warm and fruitful rains, corn, cattle, honey, children, a prosperous chase; make us good men, make us pious, and grant us thy benediction!* At the end, the people answer *Amin!* This feast is solemnized chiefly that they may have a prosperous year in bees.

The Votiaks likewise observe a rural festival to obtain a good crop of corn †; another for a good sowing-time ‡; and several more. All these are celebrated with their families, in the

\* Called Koutschka.

† The Youvele-vofaïkon.

‡ Guerfchied-zouon.

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open fields, after the manner of the Tschouwaches; and consist of offerings, prayers, and various kinds of rejoicings.

Whenever any epidemical or other dangerous sickness prevails amongst them, they sacrifice a black sheep to Inmar, that he may prevent the devil from doing them harm. The ceremonies of this sacrifice are performed on the bank of some river, and are conducted as above described, excepting in this one circumstance; that, whilst the flesh of the victim is making ready, every father of a family goes with a stick in his hand into all the rooms of his house, and, beating about him, at every stroke says, *Get out of my house!* This done, they fire off a fowling-piece, or shoot an arrow at a dog or cat of the village; which, when killed, they drag with a cord to the place of sacrifice, always going down the stream to it: then, leaving the animal with the cord fastened to it, every one throws his stick into the river, and proceeds to the sacrifice, to which they give the name of *orvas*.

The



The priests frequently order the sick to carry a sacrifice to the water, because they attribute the cause of many diseases to *vou-vaischai*, or the wrath of the water. This sacrifice, which is either a goat or a cock, seems to be made to the devil, or at least their *vou-mourt*, or water-man. The ceremonies are the same as before. Some pieces of the victim are thrown into the water, and some others into the fire, accompanied with this invocation, *I sacrifice a cock to thee, O thou enraged water; restore me my health again!* To the fire they say, *O fire, carry this to the river!* If this sacrifice does not heal the sick man, he quits his house.

On going into a new-built house, the master of it sacrifices a black ram to Inmar; or, if he be poor, he makes an offering of a pan of thick porridge.

In general the Votiaks are very zealous in their religious observances; are very desirous to obtain the approbation of the gods, and use every means to deserve it:

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in a word, they are very devout and very pious idolaters. Such as profess Christianity live apart from the rest, and are thereby less constrained by the superstitious practices of their forefathers, especially as this nation is not intermixt with any other. They mingle christianity and idolatry together in all their ceremonies, wherever there is the least analogy between them. Notwithstanding their tenacious adherence to paganism, in 1774 there were reckoned twenty-seven thousand two hundred and twenty-eight males, and twenty-seven thousand one hundred and sixty-nine females, who had been baptized in the government of Kasan alone.

THE

## THE TERPTYAIREIS.

THE name of this people is a Tartarian word ; for *Terptyair*, in their language, signifies a pauper, one so poor that he cannot pay any tribute or tax. This appellation agrees perfectly well with the founders of this troop of fugitives, which was formed about the middle of the XVIth century, on the destruction of the Tartarian kingdom of Kasan by the conquests of the Great Duke Ivan Waffillievitch. On this occasion, parties from the Tschheremisses the Tschouwafches and the Votiaks formed this new people. Several Tartar troops likewise joined them, especially from the provinces lying round Mount Oural which compose Baschkiria, making part of the province of Oufa-Orenburg. This confluence of fugitives united, and increased with great rapidity : and, although there was such a difference among them with respect to languages, manners, and, in many particulars, even religion, yet they have so intermixed,

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that, excepting the Tartars, it is often very difficult to trace out the original nation of either. This people supplies us with a fresh proof, that the formation of a new nation may be often the consequence of great revolutions in a state.

It is true the flight of the Terptyaireis into the mountains; and their junction with the nation of the Baschkirs, was the most certain means of avoiding the usual taxes; but that they considered only as a secondary advantage. They were afraid of being obliged to adopt the religion of the Russians, who, as they reasonably imagined, would spread the tenets of their faith in proportion to their conquests, and enforce their doctrines with the sword: and, though their fears were groundless, at least at the time of their flight, yet had they made so deep an impression, that this mongrel brood was found to be more attached to the superstition of their ancestors than the rest of their brethren, when the Russian clergy began to make their conversion.

The habitations of this people are villages constructed after the manner of the nations from whom they derive their origin: their houses, the disposition of their villages, and their whole œconomy, are a composition of Russian and Tartarian manners; and they are intermixt or distinct according to their respective origin. Each of these branches has its particular language, but all are much mixed with those of their neighbours; and the same may be said of their festivals and religious rites. The Tschheremisses, for example, who are established in these parts, have adopted the *moudor* of the Votiaks, which they hang up in their summer rooms and call *koudowasch*; they cover it with little sprigs of fir, and have the same veneration for this sort of idol as the Votiaks, whilst the other nations on their borders have nothing like it. Their dress, still more than their languages and religions, are composed from those of different nations, because there are some who scruple not to intermix with them by intermarrying.

These

These little societies enjoy almost all the possible advantages of a country life: such of them as are not slothful, or negligent, or meet with no accidents, are for the most part in comfortable circumstances. The provinces they inhabit are very fertile. The forests with which Mount Oural is covered, and the hills with which this country abounds, afford great advantages for hunting, for breeding of cattle, and the care of bees. They cultivate the earth after the Russian manner, and tend their cattle and bees like the Baschkirs; thus following the best method in both pursuits. On their first settlement they were obliged to pay a tribute to the Baschkirs for the soil which they occupy: but the latter having revolted about the beginning of the present century, the Terptyaireis were freed from that imposition, and have ever since enjoyed the territory in their own right. They pay much less to the crown than the Russian boors, their poll tax being only eighty copecks per head, and none but the men  
are

are taxed. They are obliged, indeed, to furnish carriage for forty-three poods \* of salt per man (or, in general, about eight hundred thousand poods) from Ilek in the neighbourhood of Orenburg to the magazines on the river Belaya: but for this kind of impost they are paid a price, for which any other peasant, not having more urgent business, would be glad to do it. Even the four hundred miners, which they are obliged to send every year to the works at Orenburg, receive fixed wages, according to the agreement made between them and government; and, in consideration of all this, they are freed from the charge of furnishing recruits for the armies of the crown. These great advantages and immunities granted to this fugitive race may appear unjust in respect of the burdens laid on the other subjects of the empire; but it is probable that the Terptyaireis only enjoy it in virtue of their connexion with the Baschkirs, a people extremely jealous of their liberty, and always ready to oppose and reject the slightest innovation. Their popu-

\* A pood is 40 pounds Russian, or 36 English.

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lousness is proportionable to the advantages they enjoy. At every numbering they have been found to have multiplied considerably; and, at the last, which was made in the year 1762, they were reckoned at thirty-three thousand six hundred and fifty-six that paid tribute in the province of Oufa, in the Oural, of the province of Iset, and in the district of Bouguelmink.

THE



## THE VOGOULS.

THESE people are sometimes called Vagouls and Vogoulitzes; but the appellation they give themselves is *Mansi*. They are of Finnish extraction as well as their language, but this latter has so many peculiarities of its own, and comprehends such a number of different dialects, that it has often, with good reason, been taken for a distinct language. The Vogouls have established their habitations in the forests on the northern side of Mount Oural, extending themselves to the westward, and still farther on the plains to the eastward of this chain of mountains. The disposition of their abode is such, that the houses are continued along the borders of a number of little rivers which fall into the Kama and Irtisch, on the borders of Solikamsk and Verghotouria, not far from the rivers Kolva, Vischoura, and Tawda. Here they have dwelt for time immemorial, and are possessed of

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of traditions which have a great conformity with history. Some authors pretend that they are the brethren of the ancient Ougrians, or of the present Hungarians, and found their conjecture on the situation of the Vogoul territory, and the striking resemblance there is between the languages of the two nations. This people was subjected to the dominion of Russia at the same time with Siberia.

The Vogouls are hardly of a middling stature, have generally black hair, and for the most part a scanty beard. They have some traits of the Kalmouks in the style of their physiognomy. They are of a gay disposition, teachable, honest, laborious, and acute; but slovenly and fickle, inclined to be disorderly and passionate to excess. Their women are robust, civil, laborious, and generally speaking well made.

They have neither letters nor writing any more than their kindred nations: they do not reckon their time by years, though they mark the months, and name them after the

various revolutions of nature which they observe in their forests. They distinguish themselves into tribes or races; and commonly a Vogoul village is only composed of one family, whose chief or elder performs the functions of staroste or mayor of the village.

Their manner of life is somewhat between the wandering and the stationary. Such of the Vogouls as inhabit towards the south have winter villages which are fixed to the spot, in the construction and interior arrangement of which they imitate the Tschouwafches; on the approach of the winter season they commonly chuse the banks of some river for their settlement. In the country about Verghotouria and Solikamsk, the *yourts* or winter huts of the Vogouls are square, with a chimney, a broad bench for sleeping on, and a flat roof wherein they make an opening to serve instead of a window. The doors of these huts are usually towards the east or north, and before them is a little vestibule for holding their tools and household utensils.

The

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The most northern Vogouls, who inhabit the borders of the Vischoura, the Kolva, and other rivers, have even in winter yourts made only of upright poles covered with the branches and the bark of trees. In summer they abandon them and take to others which they call *balagani*, shaped like a cone, and covered with the bark of the birch-trees: these they transport from place to place in the forests every time they chuse to change their situation in the summer months. However they are not very ambulatory, and it often happens that they do not remove from their station during the whole summer. Their furniture is even more mean and fewer in number than those of the Tschouwaches. The cradles they use are nothing more than boxes made of birch bark, in which they tie their children, and thus suspend them in some certain place, or remove them about as occasion requires. Their snowshoes are sometimes five feet in length, which they cover with the skin taken from the foot of the elk; and, for the purpose of joining the pieces together, they make a sort of glue from the horns and blood of the same animal.

Some

Some of them have canoes, in which they go to fish, made of bark, the pieces of which they sew together with a sort of catgut made of the guts of the elk, and then pay over the joints with the resin they extract from the fir.

The Vogouls have neither cultivated fields nor gardens; their flocks and herds are very small; they have some cows, a few sheep and hogs, and scarcely any horses. Those that dwell in the upper parts of the Vischoura and the Kolva keep no other animals than the reindeer, which they employ in the same manner and for like purposes with the Samoiedes. Agriculture could be of but small advantage in the cold forests which they inhabit, therefore the chase is their principal occupation, in which they discover as much eagerness as address, using indiscriminately fire arms, the bow, and the spear; they are skilful in contriving traps, snares, and gins, and all the lures of game. Many villages or families of the Vogouls inclose their hunting grounds, which often extend for ten or twelve versts, and sometimes more: the fence is made by a

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little hedge of small trees and pointed sticks, in which they leave several apertures, behind which they set their traps, and place spring bows and spring guns that kill the game as soon as the bait is touched. The men being almost always employed in hunting, the care of domestic affairs is the business of the women; but in this they are much inferior to the neighbouring nations although of the same origin, and neither know how to dye nor make their garments so well.

The heathen Vogouls live on what the chase affords them, which is chiefly large game; they eat also beasts of prey, and all sorts of fish and fowl, together with the different kinds of wild fruits. In case of need, they are satisfied with a dish made by boiling broken bones, whose oil and marrow afford them a sort of soup. They procure bread, oatmeal, and flour, from the Russians by bartering furs for them; but they are not always able to supply their table with these three kinds of provision. The food of the baptized Vogouls is somewhat different from  
that

that of their heathen brethren, but not materially. Salt is very little used amongst them.

Their huts are at a considerable distance from each other, for the greater conveniency of hunting. In general these people are not at all numerous; for which reason their hunting grounds are always in good condition, and well supplied with game; for every one has his separate ground, and they never associate in any common undertaking: notwithstanding which, from their bad œconomy, the great number of their festivals, and their inclination to strong liquors, they are always so poor, that many of them can scarcely find means to pay the small tax imposed on them, and of which they may be quit on furnishing a few skins of elks and other furs.

The men, when they chuse to appear decently, cloath themselves exactly after the manner of the Russian boors; but commonly they wear only miserable rags of stuff and skins. The women wear shoes made of the

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bark of trees, trousers, and particoloured shifts, which they fasten round them with a belt. The girls go bare-headed, and tie their hair in several tresses. Married women wear a broad ribbon round their head covered with little kopeek pieces and glass beads, throwing a piece of worked linen over their head, which covers the hair entirely, and falls down the back in the manner of the Tartar women. In winter they wrap themselves up in skins like the men. The very best cloaths of the Vogouls, both of men and women, are scarcely so well made, so neat, or of such good stuff, as those that the Tschouwafches wear every day. Both women and girls wear rings and ear-rings.

The Vogouls, Christians as well as Pagans, buy their wives, and the latter have often two at a time. The *kalym*, or price of the bride, is usually from ten to twenty rubles, and the greatest twenty-five, a sum which marks in no inconsiderable manner the poverty of the nation. A tolerably handsome mistress may sometimes be had at the reasonable rate of five rubles; and those who do

not



not care to part with this sum, or are not able to raise it, endeavour to steal her away. It is not customary with the Vogouls to give portions with their daughters; and the marriages are generally celebrated without any ceremonies. The young man pays the *kalym*, takes the girl to his hut, and goes to bed with her: the next day she is his wife. Sometimes indeed, though rarely, they regale their friends on the occasion, and then they dance to the sound of a sort of guitar with six strings, called in their language *schongourt*. The music of the Vogouls is harmonious, but simple, and in the Tartarian taste. Their dances are very pretty: the men and women, two by two, make little steps to the music, every couple forming small circles, and, holding a handkerchief between them, use impassioned gestures and other expressive movements. A lying-in woman is held to be impure during the space of six weeks, all which time she remains entirely alone. The first-comer gives a name to the new-born child, without any other ceremony.

Although these people live continually in forests and marshy places, they are seldom troubled with the scurvy or other disorders; consequently they have no need of those empirical remedies, those drugs and simples, which other nations require: yet it must be observed, that, notwithstanding they are so little liable to diseases, there are very few among them that arrive at a moderately advanced age.

Their burial places, which they call *kalassa*, are in the woods. They dress the deceased, put him between four boards, and bury him with the head to the north. The tomb is called *vanka*, and in it they lay a bow, arrows, and other implements; but they celebrate no commemorative festival, nor have any sepulchral repast at the interment of their dead.

Numbers of the Vogouls have already embraced the Christian faith; yet still there are a great many who remain attached to paganism, and chiefly those that inhabit the higher

higher bank of the rivers Vischoura and Kolva: and to these heathen Vogouls the Russians give the appellation of Manfi. Their priests are called *satkataba*. They are less zealous in their religion than the other Pagans, because they have confused and very obscure ideas of it; and the reason of this may be that they have but a small number of priests among them, and their habitations are so dispersed. The elder of the village performs the office of priest in his family or in his village, where there is no *satkataba*. Formerly they had certain caverns made in the banks of rivers, and different hills in the forests, consecrated to the worship of their idols: they still know the spots, which are very discernable by the quantity of bones piled up about them. They preserve a religious respect for these places, to which the Russians give the name of the devil, who is called Schaïtan in the Vogoul tongue; whence it is, that many small rivers, as well as several pieces of ground along the banks of the large ones, bear the name of Schaïtan, or Schaïtanka,

especially on the borders of the Tschouf-sqvaya and the other rivers of the Oural. At present the Vogouls of Permia perform their sacrifices in keremets, called *torom satkadug*, and substituted in place of their sacred caves. These places are found in woods, and in every respect resemble those wherein the Tschheremisses perform their devotions; however, contrary to the common custom, several of them are not surrounded with trees. In these keremets they erect the trunk of a tree, or place a post in form of a pillar near the table on which they perform their sacrifices.

They have idols to which they pay a certain worship; but neither the Christian nor Pagan Vogouls settled among the Russians have any conformity with them in this. These idols are either stones of a singular shape, or puppets somewhat resembling human figures, cut out in wood, or cast in metal. Those who live by the side of the Lofva, a river which runs into the Tauda and Irtisch, pay religious worship to a rock, which, as they pretend, is in the shape of a rein-deer.

One

## THE VOGOULS. 169

One of these little idols of metal, with a spear in its hand, has been found in a forest of this canton. Among other ceremonies, they place a dressed puppet on the table of oblations whenever they make a sacrifice in the keremet; and, as soon as the sacrifice is over, they carry the idol into some forest, where they keep it always concealed.

Torom is a divinity under whose symbol they convey the idea of a universal god, the merciful sovereign of the world. They imagine divers inferior deities in subordination to him, of whom they form different conceptions, and characterise them under various appellatives. The sun, as they conceive, is the abode of their Torom; but that orb itself is with them an essential divinity, as well as the moon, the clouds, and the principal phenomena of nature. The devil, whom they call Koul, is in their estimation of very little consequence; they look upon him as a very contemptible being, and scarcely think at all about him.

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The principal festival of the Vogouls is named Yelbola, and held the day on which they commence the year. This is at Easter, and the feast is said to be *that at which God descends upon the earth*; by which designation it is as often expressed as well as by the name of Yelbola. Under the idea of God's descent upon earth they mean the return of spring. This festival is for the most part consecrated to Torom, and to the sun. Ankobo is another of their general feasts of the keremet, celebrated on the second new moon after Yelbola. Fewer victims are slain at Ankobo, and not so many offerings made as at Yelbola. Taini is the name by which they call the sacrifice; and the animals proper for it are the horse, horned cattle, large game, the sheep and the goat; of fowls, the swan, the goose, the duck, the heath-cock, the moor-cock, and the wood-hen; the other oblations are, cakes, honey, beer, mead, and brandy. Besides these, they have also sacrifices for the sick, and Ore Torom, or devotions by which they pay their vows. The ceremonies of all these religious acts are the same. With respect

respect to vows, they are commonly fulfilled at the time of the celebration of their principal festivals; and as for the sacrifice for the sick, every one performs it at home.

The ceremonies used at the sacrifices of this nation are as follow: The people assemble about the keremet, the victims are killed, and the flesh of them is dressed; when all is ready, the sacrificer, or he that supplies his office, puts the head, the heart, the lungs, and the liver of the victims into a vessel, which he places on the table that serves for an altar; into which he likewise puts the cakes and the different liquors. He then takes the brains of the animals, and, mixing suet with them to make them burn, he spreads them on a little board which he lays on the post or pillar of the keremet, and then sets fire to it. Whilst the brains are burning (a ceremony to which they give the name of *tire*) the priest makes a short but energetic prayer, during the repetition of which the people make several prostrations to the ground, and often pronounce the word *Amin*! After the prayer, the sacrificer distributes

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distributes the flesh and the other offerings to the assembly, who eat it with much devotion. If a horse has been sacrificed, the skin and the skull are hung upon a tree near the keremet; no particular ceremony attends the skin of the other victims, but they are used for ordinary purposes; the bones are put into a pit and covered with earth. As the sacrifices of this nation are made separately, one father of a family bringing his offerings after another, they take up a great deal of time. When all is finished they return home, and with their families eat the remains of the victims, and rejoice and divert themselves over the liquors.



## THE OSTIAKS.

**B**EFORE the Russians had made themselves masters of Siberia, this country was under the dominion of the Tartars; who, to shew the contempt in which they held these people, gave them the name of *Ousch-taik*, which signifies a rude and savage people. The Russians have since corrupted this denomination by pronouncing it *Ostiak*, and sometimes *Astaik*. At present this appellation is given to three societies, who differ from one another both as to their origin and their languages. The Ostiaks who dwell along the borders of the river Yenisei evidently discover strong affinity with the Arines, the Kotoves, and the other little colonies scattered about Krasnoyarsk, who themselves appear to be of the Samoyede race: it is therefore highly probable that the Ostiaks of the Yenisei are of Samoyede origin. The Ostiaks who inhabit the environs of the river Oby, in the upper part of Siberia, from the mouth of the Tom to the Narim, as well as those that

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that are upon the river Ket, differ from those of the Lower Siberia, who are settled about Obdor and Beresof; but this difference is only observable in the dialects of these two people. Many colonies of the Samoyede race, who live about Sourgout, are reckoned amongst the Ostiaks; and even the chanceries of the government comprehend them under this denomination, although they are incontestably Samoyedes. As no authentic relations are, at present, to be had concerning the Ostiaks of the Yenisei, we shall confine ourselves to those who are distinguished under the designation of Ostiaks of the Oby.

OstaiKET is the name which the Toun-goufes give the Ostiaks in general. The Samoyedes call them Thake, *i. e.* men: the Vogouls give them the name they bear themselves, *Manfi*. The river Obey in this country language is called Yagh, and for that reason the southern Ostiaks settled near this river bear the name of Afyagh. The northern Ostiaks, and those of Sourgout, call themselves Ghondi Ghoui, or the original  
people

people of the river Konda : it is probable that these people formerly inhabited along the Konda and the upper Tom, and that they retired towards the north to avoid the zeal of bishop Stephen, who in 1372 undertook to convert them to Christianity. This evangelic mission caused at the same time a general emigration among the Biarms and Siryains from Veliko Permia \*. The apprehensions which determined these latter to take their flight were so strong as to make them forsake their temperate climate, and to exchange the western side of mount Oural for the uncultivated and frozen banks of the Oby : since which time no distinction is made between these fugitives and the Kondars, the name of Ostiaks being indiscriminately given to both of them.

The Biarms, Bessarmians, or ancient Permiaks, as well as the Siryains, have a very near relationship to the Finns, and had preserved their dialect together with all the religious ceremonies of their Paganism. Even

\* Or Great Permian.

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in the earliest periods the Permiaks were very famous for the commerce they carried on with the Persians and the subjects of the Great Mogol. These different nations carried their merchandise up the Volga and the Kama, and transported them as far as Tscherdyn, which even so long ago was a very trading city on the Kolva. From thence the Biarms continued their rout with the merchandises of the people that traded with them, as well as their own, still farther; and, embarking them upon the Petschora, they fell down as far as the Frozen Sea, to obtain peltry and furs from the nations inhabiting its banks, which they gave afterwards, in exchange for other goods, to the Eastern and many other neighbouring nations.

There are still to be seen the ruins of several cities which formerly existed in these northern parts, and are so many monuments of the flourishing state of the ancient inhabitants of the country. There are also some remains of the ancient Biarms in the province of Viatk, which forms a part of

Permia; these Biarms, who have continued in their original country, occupy at present but a small number of villages. In the year 1774, many of them, to the number of 561 men and 362 women, embraced Christianity. Towards the upper part of the Kama and the Soughona, and in the neighbourhood of Oustioug, &c. many Biarm-Siryains are still to be met with. These people have so far adopted the manners and customs of the Russian villagers, as well in respect of their buildings, as their dress and manner of life, that, if we except their Finnish dialect, it would be difficult to distinguish them from Russians. Among themselves they speak this Finnish language, and the Russian tongue with the Russians; but there are villages where the women do not at all understand the latter, from their being so seldom with Russians.

The Ostiaks are one of the most numerous nations of Siberia. However, though they do not diminish, yet it cannot be said that they increase their numbers; for it is impossible that population can be very considerable

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in a climate so severe as that which they inhabit, and under the disadvantages of a life so extremely hard as that they lead.

It is very rare to meet a man among them above the middling stature. They have a flattish face of a pale yellowish colour, harsh hair of a deep colour, a thin beard, a dull understanding, and a phlegmatic temperament; consequently they are timorous, superstitious, and lazy, dirty and disgusting; but tractable, mild, and a good-hearted people. They are not ill-made, and some of their girls are far from being ugly: it has, however, been remarked, that the Ostiak women after the birth of their first child become wrinkled and ugly.

Of all the languages of Finnish origin, that of the Ostiaks approaches nearest to the Vogoul language, but it comprehends also a great number of Samoyede terms. This people have neither letters nor writing, nor any other mode of instruction. They reckon as far as ten, but no farther, like the rest of the Finnish nations. They cannot reckon time by years;

years ; yet they divide it into thirteen lunations, beginning the year from the new moon that happens between the 14th and the 21st of our October. They name the lunations by the changes they observe in the fishery and the departure of the birds of passage.

Before the Ostiaks were in subjection to Russia they were governed by princes of their own nation, and their descendants are still reputed noble. As these people divide themselves into different stocks or tribes, they chuse their chiefs from among the progeny of their ancient rulers. These maintain peace and good order, and see to the payment of the taxes, which are called *yassak*.

If an Ostiak is ordered to make oath concerning any matter in litigation before the public tribunal, he is made to stand upon a bear-skin, with a hatchet by his side, and a bit of bread in his hand, and he must pronounce these words : *May the bear devour me ; may the hatchet knock me on the head ; may the bread choke me ; if what I say be not*  
N 2 *true !*

*true!* They sometimes also swear upon their idols, and none of them are ever found to be perjured.

All the Ostiaks on the borders of the river Oby are fishermen, and distinguish themselves in this employment by an uncommon address and dexterity; they know how to take advantage of all the changes that the waters undergo, and of all the passages and harbours of the fish. There are few that do not possess some rein-deer; many of them have even to the number of two hundred, which they employ for draught and household purposes. In winter they all turn hunters, but it is generally with very little success: they are neither active nor cunning enough for this exercise. They go six, and often ten, of them together, and thus traverse the deserts for five or six weeks, drawing after them sledges with frozen fish and other provisions. The bow is in greater use among them than firearms. In summer when they meet with the whelps of foxes they bring them home, and feed them with fish; and, when of a proper size, every fox pays for his board with his



skin. They take such great care of these animals, that the women suckle them at their own breasts while they are very small. As they know that the skin of the fox is the better for the beast's being lean, they break one of his legs some time before they intend to kill him, that the pain may cause him to lose his appetite, and so become thin. They keep a great number of large dogs for hunting and drawing sledges. Not one Ostiak among the whole race ever thinks of tilling the ground; they have neither horses, nor horned cattle, nor sheep.

The business of the men is to make their canoes, their sledges to be drawn by dogs, which they call *narta*, nets, baskets, and weels\* for fishing, snow-shoes very long and wide, bows, and household utensils. The women and girls are employed in curing fish, draw oil from some parts of them, make glue with others, and tan skins. They make a coarse linen from a sort of nettle called in their language *satschou*, and cloaths from

\* Otherwise called the bow-net.

the skins of beasts and fishes, Some of them understand the making of soap by mixing ashes with the fat of fish. They prepare the nettles for their linen by hanging them out in the air till they turn red. They tan peltry without oak-bark by rubbing the skins well with the roe of fishes; and dress fish-skins by rubbing them with ashes to soften them.

They go to the nearest towns to dispose of their dried fish, glue, fish-oil, and furs; buying at the same time all sorts of little ornaments and trinkets for their cloaths, as also flour, oatmeal, and spirituous liquors. The balance of trade would certainly be much in their favour if they did not usually drink out all the money they get: some, however, put by a small matter for buying rein-deer, kitchen-pans, little silver cups, &c. but generally speaking the nation is poor. The tax upon every male is the skins of two sables, at the rate of a ruble the pair: but at times when sables are scarce the tax-gatherers are satisfied with other furs. The skin of a single black fox often quits a whole village

village of its yassak or impost, such skins being extremely rare. All sorts of furs are valued by sworn appraisers.

The Ostiaks live in villages composed of from five to twenty huts, which they for the most part build along the banks of rivers, or on the sea-shore. The inhabitants of every village are usually of the same family or parentage; and an assemblage of villages of the different numbers from five to twenty form a *volost* \*. This people is so far from numerous, that there are volosts in the province of Sourgout, five of which taken together, that is, 30 or 40 villages at least, contain only about six hundred males; and the whole tribute they pay consists of 450 pair of fables, or the sum of 450 rubles; a very small revenue from such a vast territory. From the town of Tom to a little below Narim every family lives separately from the rest. Their *tiouimal*, or winter huts, are little houses of wood, with a hearth in the middle and an oven in the corner. The

\* The volosts are all the property of the crown.

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little space that remains is occupied by the bench for sleeping on, under which are their cupboards and places for their dogs, and the little foxes that they bring up at home. In severe cold they sleep round the hearth; and some of them so soundly, that they have been known to get very much burnt without waking. They enter their huts commonly by a low door facing the west; towards the east they make some holes, and cover them with fish-skins, and these are the windows. The huts are sunk in the ground to the depth of half their height. The habitations of the Ostiaks in the provinces of Beresof and Obdor are larger; but they are in like manner half way under ground. Every one contains from four to ten rooms, distributed round one general hearth; and each apartment is occupied by one distinct family. The children, who scarcely ever go out of doors, the dogs, the fish, the wood, the smoke of tobacco, the fish-oil, the vermin, &c. cause a nastiness and stench which surpasses imagination. They keep in different places near the rivers and in the forests little huts for their provisions.

provisions. In summer they pass from one river to another for the advantage of fishing; and, for their greater convenience, they erect yourts in the form of a cone as habitations during these temporary excursions, these they call *ghal*, and make them of poles covered with birch-bark or mats. During these sojournings they leave their winter huts, as well as those wherein they keep their provisions, quite open, without the least apprehension that any thing will be stolen. Their moveables consist of a few pans and pipkins, wooden bowls and cups of various sizes, and little sledges to be drawn by hand: their beds are mats, and their cradles boxes of birch-bark, which they fill with the dust of cotton wood, to serve instead of a pillow of down.

The habits of the Ostiaks are commonly made of skins or fur. The men wear short trousers and stockings, or rather boots of skin, made double at the bottom by way of sole. Next their body they wear a doublet, which serves instead of a shirt, and reaches down to the knees; it is close all round, without

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without bosom or collar. In cold weather they put a larger doublet over this, shaped exactly like the other, only that it has a hood, with which they can cover the head and neck, so that only the face can be seen. All their cloaths have narrow sleeves, and those of the upper doublet end in bags which serve for gloves; they are fastened by means of a leather thong tied round their waist. During the very severe frost they put on a third doublet, made like the others, only large enough to go over them, and they wear no thong about it. Their summer cloaths are long gowns of fish-skins.

The women wear stockings, trouzers, and doublets, like those of the men; in summer the whole dress is made of fish-skin. In winter, as a better dress, they wear a long gown of the same materials, or sometimes of tanned leather, cloth, or the fur of the reindeer; this they tie before, and often ornament it with a facing of sable. They cover the head with a hood which reaches down their shoulders, and which they tuck up whilst they are at work; it is made either of  
cloth,

cloth, leather, or peltry, with fringes all round. They tie up the hair in two tresses; and to each shoulder is fastened a sort of shoulder-knot made of skin or cloth, about three inches wide, and reaching down to their thighs. These straps are covered with shells, brass counters, glass beads, pieces of brass, &c. tied to one another by means of several ribbons: the Ostiak women who follow the profession of magicians fasten to them all sorts of rude figures in iron, flowers, beasts, birds, &c. separated by slips of brass.

Fish is the chief food of these people. The Ostiaks of the provinces of Beresof and Obdor eat them generally quite raw, others boil them, and use no salt with them. They give fresh fish the name of *kotkei*, and call dried fish *ping*; they are most fond of the latter. They have a sort of small fish dried in the air, called *porfa*; this they pound in a wooden mortar, and when reduced to powder it serves them for bread. They eat also roasted fish, or rather warmed; for, having spitted them on a stick, they only shew them as it were to the fire. Their less common  
victuals,

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victuals, and which they only use for want of fish, fresh, frozen, dried, or smoked; are the flesh of all sorts of game and carnivorous animals. In times of general dearth, they eat also dogs, rein-deer, the butter and milk of the rein-deer, and every kind of fowl, which they pick, and dress it with fish. They eat a sort of onions, called turk's cap\*, wild berries, cedar nuts, gruels of flour or oatmeal, if they are able to procure them. In general their cookery is dirty and disgusting, every thing being drest in the same pan; and it is going a great way out of their common method, if at any time they wipe it a little with a filthy dish-clout of an old skin. The lice with which they abound often fall in copious quantities amongst their food; but this accident does not damp their appetite or hurt the mess, for you often see them swallowing such as they have the luck to take in lousing one another. When they entertain their friends they set before them the tongues and brains of different animals.

\* *Lilium martagon*. Linn.

Their



Their drink is water, broth, and fish-soups, a great deal of milk, and brandy whenever they are rich enough to buy any. The Ostiaks are very fond of getting drunk; and, as they have but seldom the means of procuring strong liquors for that purpose, they get intoxicated by smoking a great quantity of strong tobacco, and by chewing a kind of mushrooms called the fly mushroom\*. In general, both men and women hold tobacco and snuff in the highest estimation. Their land produces a clay of which they make the heads of the pipes of a square form; the tubes are very short, and made of two little sticks hollowed and made to fit, and tied one upon the other. When they smoke they draw very hard, and for the sake of speedy intoxication swell their cheeks, and suck and blow alternately like a bellows. Some of them make a kind of *kallian*† of their

\* *Agaricus muscarum*. Linnæi.

† The *kallian* is that machine which the Persians and Armenians use, filled with water, for the purpose of making the tobacco-smoke pass through it, and thereby lose some of its acrimony.

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mouths, by holding water in them whilst they smoke. Numbers of the Siberians have a way of intoxicating themselves by the use of mushrooms, especially the Ostiaks who dwell about Narim. To that end they either eat one of these mushrooms quite fresh, or perhaps drink the decoction of three of them. The effect shews itself immediately by sallies of wit and humour, which by slow degrees arises to such an extravagant height of gaiety, that they begin to sing, dance, jump about, and vociferate: they compose amorous sonnets, heroic verses, and hunting songs. This drunkenness has the peculiar quality of making them uncommonly strong; but no sooner is it over than they remember nothing that has passed. After twelve or sixteen hours of this enjoyment they fall asleep, and, on waking, find themselves very low-spirited from the extraordinary tension of the nerves: however, they feel much less head-ach after this method of intoxication than is produced by that which is the effect of spirituous liquors; nor is the use of it followed by any dangerous consequences.

While

While the Ostiaks follow their proper occupations they commonly enjoy a good state of health; but as soon as old age obliges them to stay within doors, they are much afflicted with the scurvy, the itch, and inflammations of the eyes. The small-pox made great havoc amongst them before the Russians came into their country, as their own traditions testify. The venereal disease is very common with them. In every kind of disorder, as soon as they feel themselves affected they burn their skin till it cracks; to produce this effect they use a fungus found on the birch-trees, which they call *yaghami*. They use the fish-oil as a remedy for disorders produced by obstructions. The rosin of trees and the fat of animals are applied to all wounds; but, in general, charms and superstitious remedies are what they principally have recourse to.

In the opinion of these people the birth of a child renders its mother impure for several weeks. At the delivery they put the after-birth, with a fish and a bit of meat, into a box,  
which

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which they tie to the bough of a tree. The father gives names to his sons, and as for the daughters they often remain without any name. The most common appellatives in the neighbourhood of Sourgout are *Saidan*, *Kaikal*, *Taedko*, *Vergoubn*, &c. It is not uncommon to see a nursling of five years old at the breast.

Polygamy is frequent among the Ostiaks who adhere to Paganism. Formerly many of them suffered themselves to be persuaded into Christianity, and then they dismissed all their wives but one; the rest married other men; yet several afterwards went and reclaimed their wives, as, on the other hand, the women ran away from their new husbands to live again with those they had left. The Ostiaks, Christians as well as heathens, always purchase their wives. A girl may be worth from 10 to 100 rein-deer, besides a suit or two of holiday cloaths; but then, in return, the parents give a portion with their daughter. From the instant of the first payment of the *kalym* \* the man may

\* The purchase money paid for the bride.

cohabit

cohabit

ceiving back his kalym. Husband and wife are called *Thake* and *Imi*, the former signifying man or husband, and the other woman or wife.

The Ostiaks bury their dead on the very day of their decease. If it be a man, the procession is composed only of men; if a woman, of women. The deceased is dressed in his best cloaths, and drawn to the *ghalas* or burial place by a rein-deer, who is there killed for the funeral repast: if he was rich he is followed by three rein-deer, each drawing an empty sledge: he is put into the grave with the head to the north; they give him arms, a hatchet, and other utensils. The three deer are killed on the tomb, and left there that the deceased may not want food; the sledges are turned bottom upwards, and placed facing one another. People of substance make funeral oblations after the interment.

All the northern Ostiaks living on the lower part of the Ob are Pagans. They give the name of *Toteba* or *Tosscheba* to their

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priests and magicians: the latter interpret dreams, declare prophecies, give laws to the dæmons, and restrain their influence; they heal the sick, repeat the prayers, and perform the sacrifices. These Ostiaks have neither temples nor keremets, but perform their devotions on mountains and consecrated hills in different parts of the forests, whereon they place the symbols of their idols. They venerate these hills so much that they never cut any wood that grows upon them, nor draw water from the springs that are found there. Since the year 1712, a great number of these idols have been burnt, and their consecrated groves demolished, yet even at present they are very numerous. With regard to the Supreme Being these people follow the opinions of the other Pagans before-mentioned; their sacrifices and their adorations are likewise just the same. They give God the name of *Innen Nom*, He that is on high, or the God of Heaven. Besides this divinity they have several subaltern ones. *Lous* and *Komdeguen* are the appellations of the devil. *Outego Lous* is the god of the waters, who presides over fish: *Maffou Lous*

is

is the god of the woods, who presides over hunting.

*Lous* is the name generally given to their idols, which are of wood cut into some sort of shape, or trees still growing, or mis-shapen rocks, or stones of a particular and uncommon configuration. The two principal idols of the Ostiaks, to which the Samoyedes likewise addressed their devotions, were placed in the year 1771 on the western side of the gulph of the Ob, in a forest, 70 versts above Obdorsk, in the neighbourhood of the yourts of Vokfarsk. One of these idols represents the figure of a man, and the other that of a woman. Each of them is in a hut under a tree, against which it leans; they are both dressed after the manner of the Ostiaks, of cloth and furs, and adorned with a quantity of figures cut in tin, and pieces of iron, which are likewise the ornaments of the *schamans*, or forcerers of this nation, and represent men, quadrupeds, birds, fish, canoes, &c. Pans, porringers, and various other utensils, are placed all round these idols; and the skins of rein-deers and bows are suspended

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pended on the surrounding trees. The men address their worship to that which represents a man, and the women the figure of the woman. In several places are trees which are held sacred amongst these people, wherein every one that passes by must shoot an arrow. In each of their huts is a household idol fixed in the chamber, and resembling a little puppet.

In circumstances that relate to the family, every father of it sacrifices to the tutelar idol of his house birds, fish, and the skins of small game; but the principal worship they pay them is to smear them over with blood and fat. In affairs of the greatest importance the *toteba* informs himself of the cause of the wrath of the gods, asking them at the same time what are the sacrifices by which they wish to be appeased; of all which they are made acquainted by means of their magical drum, called *pengre*. Public sacrifices are performed in the forests, and addressed to the idols. The victims and other offerings consist of rein-deer, large game, water-fowl, and furs. The people range them-

selves



cohabit with her : if he finds her a virgin it is expected that he present a rein-deer to his mother-in-law, but if the Mosaical certificate is wanting she must give a rein-deer to him. The second installment of the price agreed on is made the day of marriage, which is celebrated by feasting and diversions ; here they tell stories of feats of prowess, and sing amorous songs, composed extempore with pretty good success, especially when they have the imagination heated by the vapour of their intoxicating mushrooms. Their musical instruments are the *dombra* or *tboumbra*, and the *dernobor*, which are peculiar to this nation, and are of a very simple construction, made with strings of some kind of gut, but are sonorous enough. The Ostiaks have but few tunes, and these but little varied : those who pretend to be musicians play and sing according to their fancy, so that one generally has the advantage of hearing new compositions. The Ostiak dances are entirely pantomimic and are very remarkable. The dancer puts on a mask, changes his dress frequently, imitates different men, beasts, and birds ; and this in a manner often so striking and so satirical,

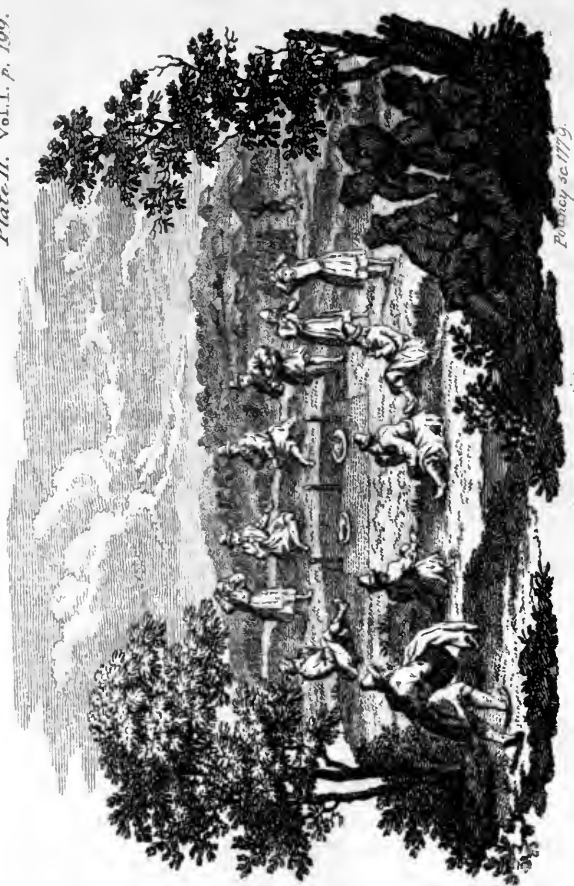
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that one is surprised to find the pantomime so perfect in the huts of Ostiaks. It will be easily imagined that the gesticulations in these dances are not always agreeable to the strictest notions of decency. Their ordinary dances are performed by two men and two women, who jump backwards and forwards, stamping, and making amorous movements with their hands and feet.

An Ostiak adventurer often runs away with a girl ; because, after having deflowered her, he is sure to get her to wife at a much cheaper rate than if he had demanded her with the usual formalities. These people have a singular custom, that the daughter-in-law never uncovers her face in presence of her father-in-law ; nor is the son-in-law allowed to appear before his mother-in-law till his wife has had a child. The Ostiaks are not jealous, notwithstanding their love is little else than animal instinct. The women are obliged to submit to hard work, but the husbands never use them ill ; for if a man strikes his wife she leaves him, and he is obliged to restore her dowry, without receiving



Plate II. Vol. I. p. 199.



Pinney sculps.

felves in a circle round the idol, inclosing the victims and the *toteba*, or sacrificer, who presents the offerings to the gods, and repeats a prayer expressive of the petitions of the nations. After this invocation, he gives a signal with a stick, when one of the congregation pierces the victim with an arrow, and the rest rush in to complete his death by stabbing him with pointed sticks. Being thus killed, he is dragged by the tail three times round the idol, whose mouth they smear with the blood of the heart. The flesh is dressed, and eaten with all the rejoicing imaginable. Afterwards the skins, the skulls, and the intestines of all the victims are hung upon the boughs of the neighbouring trees.

When a sacrifice is made to obtain health for the sick, the ceremony is performed before the patient's hut, who holds in his hand a string tied to the victim, which is pierced by an arrow, and the blood of it is rubbed all over the idol of the house, after which they dress the flesh and eat it. If after this ceremony the idol does not restore the sick person,

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person, they abuse him, and call him by all kind of bad names, throw him down upon the ground, and often even proceed to blows.

The Ostiaks believe that bears enjoy after death a happiness at least equal to that which they expect for themselves. Whenever they kill one of these animals they sing songs over him, in which they ask his pardon, and hang up his skin, to which they shew many civilities, and pay many fine compliments, to induce him not to take vengeance on them in the abode of spirits.

Such among them as enjoy a distinguished reputation they look upon as demi-gods or fairs; represent them by little puppets, place them beside their idols, and pay them equal honours; they give them to eat, and smear them over in like manner with grease and blood. Many widows make the same sort of representations of their husbands, to keep alive the remembrance of them, feed them at their meals, and take them to bed with them every night.

The greatest part of the Christian Ostiaks settled about and above Narim are born of baptized parents, and have churches : but they are perfectly ignorant, superstitious, and full of Pagan opinions ; to instance in one particular, they scarcely ever go to the chase without taking with them a Lous, and many of them always wear an idol in one of their boots.

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